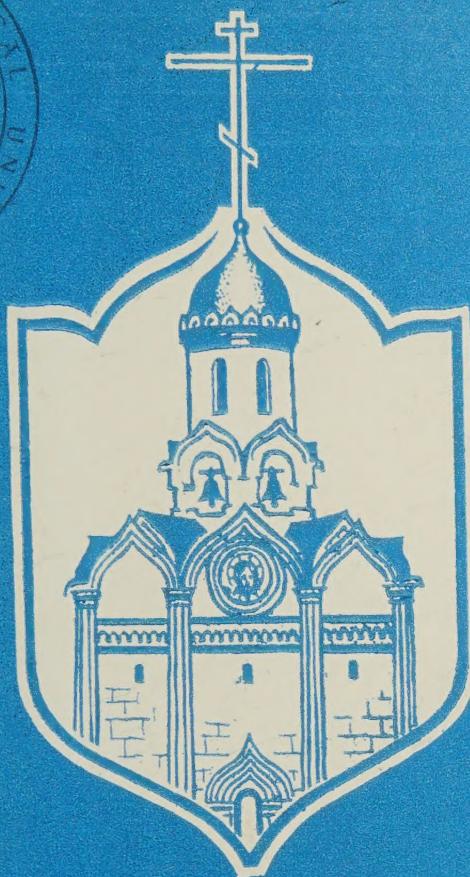


SEP 13 1979



THE JOURNAL OF THE MOSCOW Patriarchate



His Holiness Patriarch Pimen after receiving the Order of St. Sergiy, 1st Class, from members of the Holy Synod on January 22, 1979



ICON OF THE ENTRANCE OF OUR LORD INTO JERUSALEM

Troparion, Tone I

Thou didst raise Lazarus from the dead, O Christ-God, making certain the universal resurrection, before Thy Passion. For which cause we also, like unto the children, bearing the emblems of victory, cry aloud unto Thee, the Conqueror of Death: Hosanna in the highest! Blessed is He that cometh in the Name of the Lord.

(Tr. by Isabel Florence Hapgood)



His Holiness Patriarch Pimen of Moscow and All Russia presenting the Icon of St. Innocentiy, Metropolitan of Moscow, the Apostle of America and Siberia, to His Beatitude Theodosius, Archbishop of New York, Metropolitan of All America and Canada, October 8, 1978, the Feast of St. Seraphim of Radonezh

THE JOURNAL F THE MOSCOW PATRIARCHATE

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Patriarch Pimen—First Recipient of the Order of St. Sergiy

On January 22, 1979, the ceremony of the conferment of the Order of St. Sergiy of Radonezh, 1st Class, upon His Holiness Patriarch Pimen of Moscow and All Russia for his outstanding services to the promotion of mutual understanding between the Local Orthodox Churches and to ecumenism and peacemaking were held in the Patriarch's Moscow residence. The participants in the ceremony included per-

manent members of the Holy Synod: Metropolitan Antoniy of Leningrad and Novgorod; Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Yevgeniy of Krutitsy and Kolomna, Head of the Department of External Church Relations.

Conferring the order, His Eminence Metropolitan Aleksiy read out the following message from the Holy Synod:

To His Holiness Patriarch PIMEN of Moscow and All Russia

Your Holiness,

At its meeting on December 26, 1978, on the motion of Your Holiness, the Holy Synod approved the new ecclesiastical Order of St. Sergiy of Radonezh. Henceforth you shall bestow this award upon the heads of Churches, hierarchs, religious and secular figures for their contribution to Holy Orthodoxy, Christian ecumenism and world peace.

We members of the Holy Synod are unanimous in our opinion that the first recipient of this order should be you, Your Holiness.

With God's help the Russian Orthodox Church has been carrying out her salvific mission under your primateship for eight years now. Inter-Orthodox relations have been developed and consolidated; fraternal dialogue and contacts with non-Orthodox Churches are being maintained and promoted. Our Church is actively engaged in the work of the World Council of Churches and regional ecumenical organizations.

At Your Holiness's initiative the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations was convened successfully in Moscow in 1977. In the sphere of peacemaking, Your

Holiness's voice is heard ever more clearly and convincingly summoning Christians and other religious figures to joint their forces throughout the world for the attainment of international peace, security and for the ending of the arms race.

As witnesses of your primatial labours, of your personal contribution to the promotion of fraternal mutual relations with the Local Orthodox Churches and of your services to ecumenism and peacemaking, we reverentially beseech you, Your Holiness, to accept the Order of St. Sergiy of Radonezh, 1st Class.

May the prayerful intercession and assistance of St. Sergiy, our God-bearing father, Hegumen of Radonezh, be with you in your high patriarchal ministry.

MEMBERS OF THE HOLY SYNOD:

+ FILARET, Metropolitan of Kiev and Galicia
Patriarchal Exarch to the Ukraine
+ ANTONIY, Metropolitan of Leningrad and Novgorod
+ YUVENALIY, Metropolitan of Krutitsy and Kolomna
+ GLEB, Archbishop of Orel and Bryansk
+ SERAPION, Bishop of Irkutsk and Chita
+ VARLAAM, Bishop of Chernovtsy and Bukovina
+ ALEKSIY, Metropolitan of Tallinn and Estonia
Chancellor of the Moscow Patriarchate

The Patriarch's Statement on the Chinese Invasion of Vietnam

With profound grief we received the news of the Chinese troops attacking the territory of the Socialist Republic of Vietnam and of the bloody battles waged on the Vietnamese soil. We feel special bitterness this time since the effect of attack from without has again been the Vietnamese people who justly repelled prolonged and cruel foreign intervention by their heroic and selfless struggle. This people's valour and fortitude who had drunk the cup of suffering to the dregs and started, at last, an era of peaceful reconstruction, has been forced again to take up arms to uphold their independence, territorial integrity and national dignity.

The accomplished act of outrageous injustice is pregnant with a very real threat to peace in Southeast Asia and the rest of the world. This fact and ever increasing casualties call for an immediate ceasefire and the withdrawal without delay of the Chinese troops from the territory of the Socialist Republic of Vietnam.

We pray for all the perished, for the sufferings of our Vietnamese brothers and sisters to be alleviated and peace presently restored on the long-suffering soil of Vietnam.

+ PIMEN, Patriarch
of Moscow and All Russia

February 19, 1979
Moscow

CONGRATULATORY TELEGRAM

To Aleksei Nikolaevich KOSYGIN,
Chairman of the USSR Council of Ministers

Most Esteemed Aleksei Nikolaevich, Allow me to congratulate you on your twenty-fifth birthday on behalf of the Russian Orthodox Church, which I lead, and myself personally. You are celebrating your glorious jubilee in the high post of the Head of the Government of our Motherland enjoying the confidence and love of our people who have unanimously nominated you their candidate for the USSR Supreme Soviet.

Please accept, deeply respected Aleksei Nikolaevich, our best wishes for your good health, much energy, unfailing and great accomplishments for the

good of our great socialist Motherland and our people. The consistent peace-loving foreign and domestic policies of our state are unreservedly supported by the believers of our Church which uses all her possibilities to contribute to world peace, detente and termination of the arms race that endangers the very life of our planet.

Allow me to assure you, most esteemed Aleksei Nikolaevich, of our deep respect for you,

+ Patriarch PIMEN
of Moscow and All Russia

February 20, 1979

Primate of the Georgian Church Elected WCC President

His Holiness and Beatitude
ILYA II, Catholicos-Patriarch of All
Georgia

Your Beloved Beatitude, our heart-felicitations on your election as

WCC President. Our good wishes for God's abundant assistance in your primatial ministry.

With cordial love in the Lord,

+ Patriarch PIMEN

**To His Holiness Patriarch PIMEN
of Moscow and All Russia**

Dear Vladyska, beloved in the Lord, I express to you my deep gratitude for your felicitations on my election as WCC President. My activity in this high post will be aimed, with God's help, at achieving the rapprochement and co-operation of various Churches and the consolidation of peace among nations.

With brotherly love,

+ ILIYA II, Catholicos-Patriarch
of All Georgia

**To His Holiness Catholicos-Patriarch
of All Georgia ILIYA II**

With deep satisfaction and joy I inform Your Beatitude of your unanimous election by the WCC Central Committee to the post of WCC President. The Central Committee members from the

Russian Orthodox Church and other Local Orthodox Churches warmly greet you. In the person of Your Beatitude, Orthodoxy has a prominent representative in the WCC leadership and the World Council of Churches, a leader devoted to the concept of the unity in faith of Christians and their service to the good of mankind. We pray for Your Beatitude's bodily strength and blessed success in your forthcoming important labours.

With devoted love in the Lord,

+ YUVENALIY, Metropolitan
of Krutitsy and Kolomna

To His Eminence Metropolitan YUVENALIY

Your Eminence, my profound gratitude for your congratulations on my election to the post of WCC President. I am sure that my position, with God's help, will be useful and fruitful both for the Russian and Georgian Orthodox Churches and for the rest of Christendom as well.

With brotherly love in the Lord,

+ ILIYA II, Catholicos-Patriarch
of All Georgia

EXCHANGE OF TELEGRAMS

In Connection with the Departure from the USSR of H. E. Demos HADJIMILTIS, Ambassador of the Republic of Cyprus

On January 22, 1979, His Holiness Patriarch Pimen sent a telegram to Ambassador Demos Hadjimiltis:

Warmest congratulations to Your Excellency on being awarded the Order of the Friendship of Nations. I invoke God's blessing upon you, your family and your work.

+ Patriarch PIMEN

The telegram in reply:

I am deeply touched by your warm wishes with regard to the decree of the Soviet Government awarding me the Order of the Friendship of Nations. Your love for Cyprus and the people of Cyprus has always strengthened the determination of the Cypriot people, who always remember you and carry your blessing in their hearts. I thank you once again, Your Holiness, for your love for my country.

Demos HADJIMILTIS,
Ambassador of the Republic of Cyprus

A telegram of congratulation was also sent by Metropolitan Yuvenaliy of Krutitsy and Kolomna:

Dearly beloved friend and brother, I heard with joy the news of your being awarded the Order of the Friendship of Nations. I warmly congratulate you and call down God's blessing on your labours in the cause of strengthening friendly and brotherly relations between our peoples.

With warm and sincere love,

+ Metropolitan YUVENALIY

The telegram in reply to Metropolitan Yuvenaliy read:

"The friendly feelings of the whole Soviet people towards Cyprus and the people of Cyprus and yours in particular, have always inspired me in my work in the matter of further developing friendly relations between our countries. Please receive, Your Eminence, my deepest gratitude for and recognition of your warm wishes and your love towards my family during the years of our stay in your great country, the Soviet Union."

Demos HADJIMILTIS
Ambassador of the Republic of Cyprus

On January 30, H. E. Demos Hadjimiltis, Ambassador of the Republic of Cyprus in the USSR held a farewell reception in connection with his departure from the USSR. Among those present at the reception were Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, and G. N. Skobei, member of the DECR.

On February 6, the Ambassador with his wife and daughter visited the Department of External Church Relations and was received by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the DECR. Present at the reception were Archbishop Khrizostom of Kursk and Belgorod and Bishop Iov of Zaraisk, deputy heads of the DECR and A. S. Buevsky, Secretary of the DECR.

On February 7, Chairman of USSR-Cyprus Society, M. Ya. Studenikin, gave a dinner in connection with the departure from the USSR of H. E. Demos Hadjimiltis, Ambassador of the Republic of Cyprus to the USSR. Metropolitan Yuvenaliy and Archbishop Khrizostom were present at the dinner.

On February 9, H. E. the Ambassador left the Soviet Union. Metropolitan Yuvenaliy was among those seeing him off at the Sheremetevsky Airport.



Services Conducted by His Holiness Patriarch PIMEN

DECEMBER, 1978

On December 19 (6), the Feast of St. Nicholas the Miracle Worker, and on December 24 (11), 27th Sunday after Pentecost, of the Holy Forefathers, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany. On December 24 during the Liturgy His Holiness ordained his hypodeacon, Nikolai Vazhnov, a third-year student of the MTA, deacon.

On December 22 (9), Feast of the Protection of the Mother of God "Joy Unhoped-For", His Holiness the Patriarch celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the church of St. Elijah the Prophet, Obydensky Lane, Moscow, where there is a much-revered Icon of the Mother of God "Joy Unhoped-For".

On December 31 (18), 28th Sunday after Pentecost, before the Nativity of Christ, of the Holy Fathers, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral. During the Liturgy His Holiness made Protodeacon Petr Dyachenko (a cleric of the church of St. Elijah the Prophet, Obydensky Lane, Moscow) presbyter.

In the evening, on New Year's Eve, Patriarch Pimen conducted a moleben with the reading of the Akathistos to St. Aleksey of Moscow before his shrine, this was followed by the New Year Moleben.

JANUARY, 1979

On January 6 (December 24), Christmas Eve, His Holiness attended Divine Liturgy and, on the eve, the evening service in the Patriarchal Cathedral.

On January 7 (December 25), the Nativity of Christ, and on January 8 (December 26), the Synaxis of the Most Holy Mother of God, Patriarch Pimen celebrated Divine Liturgy and,

on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

In the evening of January 8, His Holiness the Patriarch received Christmas greetings in the same cathedral.

On January 9 (December 27), the Feast of St. Stephen the Protomartyr, Patriarch Pimen attended Divine Liturgy in the Domestic Chapel of St. Michael the Archangel in the patriarchal residence at the village of Lukino.

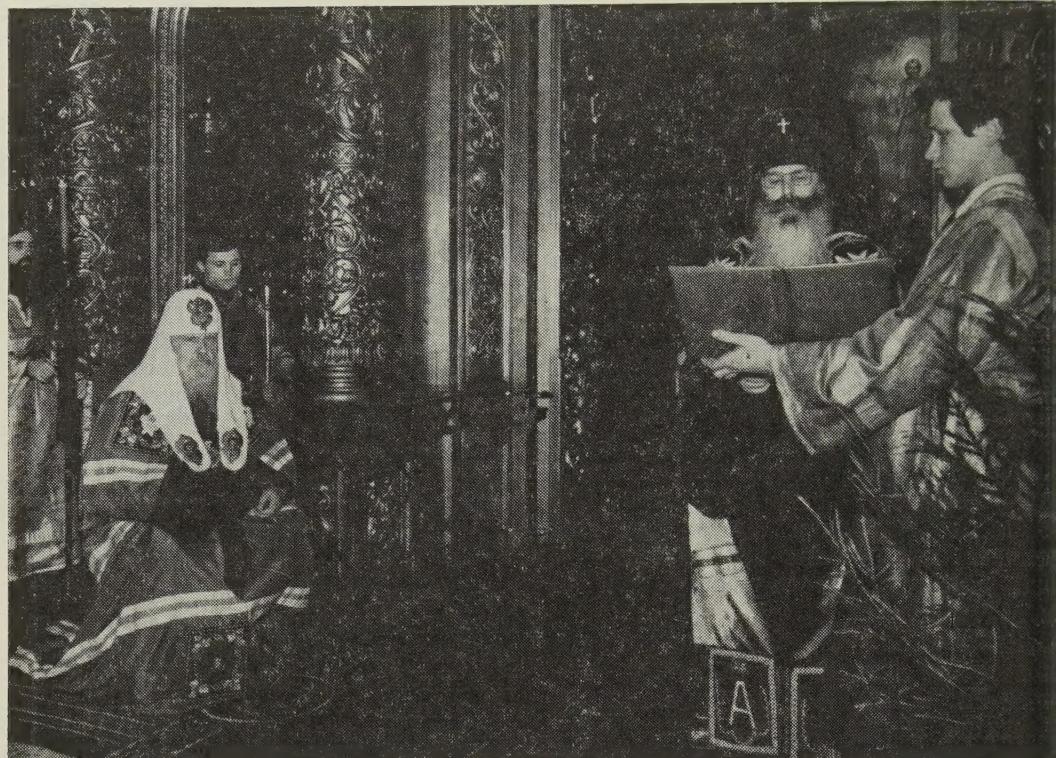
That same day in the Trinity-St. Sergiy Lavra His Holiness received Christmas greetings from the Lavra brethren as well as from the students and teachers of the Moscow theological schools.

On January 14 (1), the Feast of the Circumcision of Our Lord, the Feast of St. Basil the Great, and on January 21 (8), the 31st Sunday after Pentecost, after Epiphany, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On January 15 (2), the Feast of St. Serafim of Sarov, His Holiness attended Divine Liturgy in the Domestic Chapel of the Vladimir Icon of the Mother of God in the Patriarchate and, on the eve, Patriarch Pimen conducted All-Night Vigil with the reading of the Akathistos to St. Serafim of Sarov in the Patriarchal Cathedral.

On January 18 (5), the eve of Epiphany (of the Baptism of Our Lord), His Holiness celebrated Divine Liturgy and officiated at the Great Blessing of the Waters. On the eve, Patriarch Pimen attended Divine Liturgy in the Patriarchal Cathedral.

On January 19 (6); Epiphany (the Baptism of Our Lord), His Holiness the Patriarch celebrated Divine Liturgy and officiated at the Great Blessing of the Waters. On the eve Patriarch Pimen conducted All-Night Vigil in the Patriarchal Cathedral.



Christmas Greetings to His Holiness Patriarch PIMEN

Patriarch Pimen conducted the Christmas festal services in the Patriarchal Cathedral of the Epiphany: in the evening of January 6, 1979, he officiated at All-Night Vigil, and on the feast day itself, January 7, he celebrated late Divine Liturgy. With the blessing of His Holiness, Archbishop Pitirim of Volokolamsk conducted the divine services in the Patriarchal Cathedral on the night of January 6 into the morning of the 7th.

In the evening of January 8, 1979, His Holiness Patriarch Pimen received Christmas greetings in the Patriarchal Cathedral of the Epiphany.

Vespers was led by the dean, Protopresbyter Matfei Stadnyuk, who was assisted by the cathedral clergy. After-

wards, the protopresbyter said a short moleben and the archdeacon intoned "Many Years". During the moleben His Holiness the Patriarch prayed on the solea wearing the mantle.

After the singing of "Many Years", Archbishop Pitirim, also wearing the mantle, read out the Patriarch's Christmas Message from the ambo to all the faithful of the Russian Orthodox Church.

Following this, His Grace Archbishop Pitirim addressed the Primate of our Holy Church with greetings from the multitude of His Holiness's spiritual flock who had come to the Patriarchal Cathedral to express their love and dedication to the Holy Church and their obedience to her head in their festive greetings. Archbishop Pitirim said that His Holiness's hierachal zeal and untiring service in the churches of Moscow was a lofty example for all the Moscow clergy. He pointed out that this past year had been filled with important events. These included the 60th

His Holiness Patriarch Pimen in the Patriarchal Cathedral of the Epiphany, January 8, 1979. Right: Archbishop Pitirim of Volokolamsk reading His Holiness's Christmas Message

iversary of the restoration of the Moscow Patriarchal Throne, the 5th All-Christian Peace Assembly, held in Moscow in June, and the recent conference held in Moscow in November, which gathered together not only Christian ecumenists, but also representatives of the various religions in our country to sum up Christian peacemaking activity and to confess men's religious solidarity in the service of peace before the world. Archbishop Pitirim said in conclusion: "Your Holiness has everywhere confessed our Church's striving to serve Christian unity and to firm both inner, spiritual peace and outward, earthly peace. Our prayers for our health and the strengthening of our powers are always firm and sincere, but they are especially thankful and joyous on these festal days."

His Holiness Patriarch Pimen said reply:

"Your Grace, I offer you my deep attitude for your serious and profound address.

"Everything our Russian Orthodox Church accomplishes is not only my personal effort, but a common effort. Everything that you mentioned and everything that takes place here in our country and abroad in the ecumenical and peacemaking movement involves the active participation of my closest assistants, the venerable hierarchs and the clergy. I believe that this will continue to be true in the future.

"I thank you for the good wishes you expressed to me. I thank you for the prayers you offer up from your whole heart for my health and the success of the Russian Orthodox Church. I thank your Graces the hierarchs, I thank our clergy which is present in this cathedral, and all the faithful who have come here to pray together with us and to greet me on the feast of Christ's Nativity.

"It is significant that Christmas is a feast of peace. The angels sang: *Glory to God in the highest, and on earth peace, good will toward men.* I want to wish all of you that peace in the future shall take root in your families, among nations, and among states with the participation of each of us. The Lord, Who called the peacemakers blessed, shall send us His divine help.

"I would like for all our prayers to be as the hymn you all know says: 'May my prayer be set forth in Thy sight as the incense, and let the lifting up of my hands be an evening sacrifice.' Many of us are already standing on the threshold of the twilight of our life. May our prayers be a sacrifice we offer during our life's eventide.

"Your Grace, honourable pastors, dear brothers and sisters, I would like to offer my greetings to you all once more on this Christmas feast! May the Christ Child bestow success, well-being, and health on all of us. Amen."

As Christmas hymns were sung, His Holiness Patriarch Pimen received Christmas greetings from Archbishop Pitirim, Archbishop Vladimir of Dmitrov, Archbishop Kiprian Zernov, and Bishop Iov of Zaraisk. Afterwards, Archpriest Matfei Stadnyuk, Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Niphon, representative from the Patriarch of Antioch to the Patriarch of Moscow, and Archimandrite Naum, representative from the Bulgarian Patriarch to the Patriarch of Moscow, the ecclesiastical deans, rectors, and other members of the Moscow clergy, staff members from the various synodal institutions and departments, and the faithful of Moscow went up to His Holiness to receive his patriarchal blessing and to wish him a happy Christmas.

V.

CHRONICLE

On January 23, 1979, Sir Curtis Keeble, the British Ambassador to the USSR, gave a dinner at the embassy which was attended by Archbishop Khrizostom of Kursk and Belgorod and Bishop Iov of Zaraisk, deputy heads of the Department of External Church Relations of the Moscow Patriarchate.

* * *

From February 7 to 11, 1979, sessions of the Inter-Orthodox Theological Commission on the Preparation of Dialogue with the Ancient Oriental Churches were held in the Orthodox Centre of the Constantinople Patriarchate in Chambesy near Geneva.

Participating in the work of the commission, chaired by Metropolitan Chrysostomos of Myra in Lycia (Constantinople Patriarchate), were its members from the Russian Orthodox Church, Archbishop Pitirim of Volokolamsk, Prof. Nikolai Zabolotsky and Grigoriy Skobei, the commission's advisor. The first session was attended and addressed by His Holiness Pope and Patriarch Shenouda III, the Primate of the Coptic Church.

Festivities in the Holy Land

The Litany and the Feast of the Dormition

During the year the Holy Epitaphion of the Mother of God is kept in the church of the Gethsemane Podvorye.

On August 25, 1978, the rector of the Gethsemane church as usual celebrated Divine Liturgy at 2 a. m. in Small Gethsemane (Gethsemane Podvorye). At the end of the Liturgy at 4 a. m., the rector, fully vested, held a brief moleben before the Epitaphion, then placing it on his arms proceeded with due solemnity to the church in Gethsemane *, where the holy tomb of the Mother of God is located.

All the members of the Russian Orthodox Mission in Jerusalem led by the head of the mission participate every year in this solemn translation of the Holy Epitaphion, called the Litany. The Litany is the translation of a holy icon or a holy cross; in this particular case it is the Holy Epitaphion. The translation of the Holy Epitaphion from Gethsemane back to the Gethsemane Podvorye is also called Litany. The translation of the Holy Epitaphion always takes place in Jerusalem just before the Feast of the Dormition.

The solemn procession of hierarchs, hieromonks, monks, nuns, local Christians and pilgrims moves along the narrow streets of Old Jerusalem to Gethsemane to the holy tomb of the Mother of God, passing by Zion and the Church of Sts. Joachim and Anne (it is built over the spot where the house of the righteous parents of the Blessed Virgin Mary once stood). The procession follows the route by which the Most Holy Body of the Mother of God was carried by the Holy Apostles to be buried in Gethsemane.

Having crossed the Old City of Jerusalem, the route passes through the Gethsemane Gates, or the Gates of St. Mary. After the gates one sees the Ho-

ly Mount of Olives. Below there is the Valley of Kidron. A long time ago the Kidron was a full-flowing stream that ran down the valley; it is now completely dried out and only becomes its former self during the rainy season. Near the Mount of Olives, past the dried out channel of the Kidron, in the shade of the few olive trees left of the Garden of Gethsemane, is the sepulchre of the Mother of God. It is not far from the place where Her Heavenly Son used to pray.

The solemn procession covers the route of approximately two kilometres in about two hours, stopping at the places connected with the Divine Sufferer and the Mother of God. For instance, the procession follows the Way of the Cross, stopping where He fell under the weight of the Cross. On each of those spots there now is a small church. Ektenies are said in them. The local Christians all try to touch the Holy Epitaphion and sometimes form great line forms.

The entrance to the church where the holy tomb of the Theotokos is located is beneath ground level. Before the entrance there is a large square area, get onto which one has to go down the twelve steps of a stone staircase. The Church of the Most Holy Mother of God and Her holy tomb are situated in a deep cave, approximately 15 metres below the ground. On the same spot there once stood a magnificent church and a monastery in honour of the Dormition of the Mother of God but they were pillaged by the Turks during their invasion of Palestine.

A beautiful stone staircase with 40 steps leads down to it. Two altars are located in stone niches on either side of the stairs: on the right—an altar of the tombs of Sts. Joachim and Anne, the parents of the Mother of God; and on the left—on the tomb of St. Joseph, the Spouse of the Blessed Virgin Mary.

At the very bottom of the cave there is a spacious gallery with a vaulted ceiling from which rows of lighted icon-lamps hang. The gallery is approximately 25 metres long and 8 metres wide. In the centre of the gallery the tomb of

* "Gethsemane" — from the Hebrew "Get-Shimanî" — "oil-press". The Garden of Gethsemane is at the foot of the Mount of Olives and olive oil was pressed there in large quantities.

Mother of God, shaped like a small pel, stands. It serves as an altar ing Divine Liturgy.

The Holy Epitaphion is placed behind tomb on a special bed with a cano-decorated with flowers and fragrant bs. Immediately after the rector of Gethsemane church has said a brief Leben, Divine Liturgy is celebrated the holy tomb of the Mother of God. e Litany finishes with the end of the urgy.

On August 27, the eve of the Feast the Dormition of the Most Holy ther of God, according to tradition,

Office of the Burial of the Mother God together with the 17th kathisma read in the Gethsemane church.

The procession sets out for the tomb the Mother of God for the burial of e at 10 a. m. from the Jerusalem Patriarchate (Old Jerusalem), which is far from the Holy Sepulchre. In the cession participate all the hierarchs the Church of Jerusalem, all the ergy (Greek and Arab), representa- es of the Orthodox Churches in Jeru- em and a multitude of local inhabi- ts and pilgrims. The procession is ceded by scouts * dressed in beauti- uniforms, with drums, flutes and npets playing a solemn march.

On the day of the Feast of the Dor- ion, Divine Liturgy is celebrated at holy tomb of the Mother of God.

The Muslims, especially the women, e great respect for the Virgin Mary. ey come here to pray and to ask for holy oil blessed at the tomb of the ther of God. Christians living in usalem have long considered it their to attend the Liturgy every Satur- at the tomb of the Mother of God. Up to the Apodosis of the Feast of Dormition, the Holy Epitaphion re- ins in Gethsemane. On the day of Apodosis, Divine Liturgy is cele- ited at the tomb of the Mother of d, and at 8 a. m., after the Liturgy, rector of the Gethsemane church nslates the Holy Epitaphion to the thsemane Podvorye. Once again a litude of people take part in this cession.

These are schoolchildren (boys and girls), ded into age groups; they always participate in ch celebrations.

The streets in the Old City of Jeru- salem are very narrow (3-5 metres wide) and for this procession they are decorated with paper garlands and green branches. The inhabitants shower petals and sprinkle some fragrant admixture from their balconies on the procession with the Holy Epitaphion.

On the return trip, stops are made on the same spots as on the way to Geth- semane and ektenes are said in the lan- guages of the representatives of various Churches in Jerusalem participating in the procession. Representatives of the Russian Orthodox Mission in Jerusalem always participate in this solemn feast of the Church of Jerusalem.

The Feast of the Dormition of the Most Holy Mother of God concludes with the Litany.

The Name-Day of His Holiness Patriarch PIMEN

On September 9, 1978, on the name- day of His Holiness Patriarch Pimen, all the members of the Russian Ortho- dox Mission in Jerusalem led by the head of the mission, Archimandrite Ni- kolai, celebrated Divine Liturgy at the Holy Sepulchre.

The service started at 11 p. m. with Vespers and Matins in Greek and fin- ished at 3 a. m. with Divine Liturgy conducted by Metropolitan Basilius of Caesarea. The choir consisted of the nuns from the Russian Gorneye Con- vent. During Liturgy an ekte was of- fered up for the health and salvation of His Holiness Patriarch Pimen.

At the end of the divine service, the clergy of the Russian Orthodox Mis- sion and the nuns from the Gorneye Convent went to the mission where "Many Years" was sung for His Holiness during the festive meal.

On the 12th Sunday after Pentecost, September 10, Divine Liturgy in the Holy Trinity Cathedral of the mission was conducted by Archbishop Kon- stantinos, the epitropos of His Beatitude Patriarch Benedictos I of Jerusa- lem. He was assisted by the head of the mission, Archimandrite Nikolai and the mission staff in holy orders, the clergy of the Patriarchate of Jerusa- lem, the Romanian and the Hellenic Churches. The Liturgy was attended by the hierarchs and clerics of the Church

of Jerusalem, representatives of the Roman Catholic, the Armenian and other Churches.

After the Liturgy, Archimandrite Nikolai thanked all those present for their participation in the prayers offered for His Holiness Patriarch Pimen. Following this a moleben was said and "Many Years" sung to the Patriarchs—His Beatitude Benedictos I and His Holiness Pimen.

All the officiants and worshippers then headed for the mission escorted by the *kavasses* (guards of honour) to partake of the festal meal.

On the occasion of the name-day His Holiness Patriarch Pimen, the head of the mission gave a large reception in the evening of the same day at the mission. Present were His Beatitude Patriarch Benedictos I accompanied by hierarchs and clerics, representatives of the Latin and the Armenian Patriarchates, and the clergy of other Churches. Also present were representatives of the Israeli Ministry of Religious Affairs, members of the diplomatic corps, officials, and others.

Hegumen PANTELEIMON DOLGANOV

NEWS FROM THEOLOGICAL SCHOOLS

75th Anniversary of the Canonization of St. Serafim of Sarov (1903-1978)

The traditional academic evening held in the Moscow theological schools on December 14 (1) was dedicated in 1978 to the 75th anniversary of the canonization of our God-bearing father, St. Serafim of Sarov, Miracle Worker of All Russia.

His Holiness Patriarch Pimen attended the evening. The gathering was made up of teachers and students, the Trinity-St. Sergiy Lavra brethren, and representatives of the Moscow clergy.

After the prayer, with the blessing of His Holiness, Archbishop Vladimir of Dmitrov, the rector of the Moscow theological schools, delivered a short introductory speech about St. Serafim (1759-1833). Seventy-five years ago, the rector said, a bright native star shone forth in the Church firmament. Its light continues to shine down today not only on the Russian people, but on believers throughout the world, showing the way to Heaven and to eternity.

Teacher Archpriest Serafim Sokolov read a paper on the life of the Sarov starets from his birth to his last words bidding farewell to his spiritual children: "Save yourselves, do not lose heart, be vigilant".

The life of this great man of God, Archpriest Serafim Sokolov said in

conclusion, is a living lesson that constantly teaches us how to believe, pray, keep our hearts in purity, save our souls, love God and our neighbour, work for the good of others, be dedicated to our great homeland, and serve the noble cause of Christian peacemaking.

Second-year seminarian, Vladimir Vorobyov, read a paper on "St. Serafim's Spirituality".

To receive the Holy Spirit was the goal of the saint's life, and he urged all Christians to attain this.

"St. Serafim's spirituality was the spirituality of which St. Paul spoke and which was manifested by the early Holy Fathers. St. Serafim was sent to revive as it were the teaching concerning the attainment of the Holy Spirit to remind us of man's lofty calling, and to show the world with renewed force what existence in the Plenitude of the Holy Spirit means.

"In an era in which changes are taking place in our whole way of life and in our traditions, in which spiritual and cultural values are being re-evaluated throughout the world... spiritual exercises are in many ways changing their form, although their essence and purpose have remained the same as before.

"St. Serafim... knew what the spirit

path of future generations would We see and feel that his spiritual heritage and instructions are addressed us and were given as if taking into consideration our possibilities and problems. That is why his spirituality is near and precious to us."

Second-year academy student, Deacon Leonid Emelianov, delivered a paper on "St. Serafim's Service to the world".

The main reason underlying the universal Christian veneration of the Sarov saint is... the love shown by Russian ascetics for man.

The gifts of grace that St. Serafim received in his solitary retirement in the world he later offered to men; emerging from his seclusion, he opened the door of his cell to serve actively in the spirit of Christian love, which he showed in his daily spiritual talks with many of the many pilgrims who visited him, in helping with wise counsel and answering those who came to him, and in building a monastery for unfortunate persons, that is, through directly participating in men's lives.

In St. Serafim we can see the true image of Russian sainthood, those compassionate, responsive, and sincere qualities which were entirely unexpected and especially precious when contrasted with the universal egoistical indifference that gradually came to dominate Russian society, indeed the whole world, in the 19th century.

"St. Serafim's life is an example of active social service to man, and example of pastoral concern, and a manifestation of the genuine Christian spirit.

"This service is equally accessible to any pastor of the Orthodox Church, every clergyman, ecclesiastical worker, and every Christian, for it reflects the inherent qualities of the human soul and manifests the capacity for compassionate love that our Creator has given every man, obliging each of us to feel our neighbour's cares with sincerity and an open heart... and which corresponds to our Russian character".

St. Serafim spoke prophetically of his teaching, saying that it was intended not only for his listeners, but through them "for the whole world". The saint's words have come true in our time. At a time when inter-con-

fessional contacts are growing, non-Orthodox Christian circles have seen Russian Orthodox spirituality in him and have reached out towards it.

The major significance of St. Serafim (a luminary of Christendom, in the words of Deacon L. Emelianov) lies in his revival of the early patristic path of the Christian feat and in his disclosure to the world of the mystery of the Christian life—the attainment of the Holy Spirit.

The speaker mentioned examples of St. Serafim's influence on Christians from other Orthodox Churches, as well as on non-Orthodox confessions. The Greek Churches "guard the ranks of their saints very jealously, but St. Serafim has become one of the most loved and best-known of God's servants in these Churches. St. Serafim is especially popular in Roman Catholic and even Protestant circles... due to his teaching of the direct transmission of the grace of spiritual illumination to the ascetic, and the attainment of the gifts of the Holy Spirit through personal feats".

After these papers, the students read St. Serafim's "Exhortations" and verses dedicated to the memory of the Miracle Worker of Sarov.

The student choir under the direction of Mark Trofimchuk, teacher of church singing, performed several hymns, the content of which reflected the themes of the papers. The final words of the stichera to the Russian saints rang out especially forcefully, as if a summons from St. Serafim himself: "Holy Russia! Guard the Orthodox faith, for there lies thy affirmation!"

At the suggestion of Archbishop Vladimir, "Eternal Memory" was sung to the parents of St. Serafim, God's servants Isidor and Agafia, after the concert.

The rector then expressed his gratitude to His Holiness Patriarch Pimen. All those present sang "Many Years" to His Holiness.

Patriarch Pimen thanked the organizers of the evening for the spiritual comfort all the participants had been provided with and expressed the wish that the behests of this great Russian man of God would be carefully preserved and carried out in our daily lives.

Lecturer V. VORONTSOV

Primate of the Cypriot Church Made LTA Honorary Member

While on a fraternal visit to Patriarch Pimen of Moscow and All Russia in May-June 1978, Archbishop Chrysostomos of New Justiniana and All Cyprus and his companions were the guests of Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe. On June 5, His Beatitude the Archbishop visited the Leningrad theological schools (see photo on page 4 of the inset).

A meeting of His Beatitude with the faculty students and administrative staff of the Leningrad theological schools was held in the assembly hall. It was also attended by Metropolitan Nikodim of Leningrad and Novgorod; the rector, Archbishop Kirill of Vyborg, and Bishop Meliton of Tikhvin.

The Primate of the Orthodox Church of Cyprus was welcomed by Archbishop Kirill who noted among other things that His Beatitude had been recognized in the Orthodox world as a worthy successor to Archbishop Makarios.

Archpriest Prof. Vasiliy Stoikov, Acting Assistant Rector, read out the text of the diploma electing Archbishop

Chrysostomos an honorary member of the Leningrad Theological Academy "in recognition of the services rendered by His Beatitude Chrysostomos, Archbishop of New Justiniana and All Cyprus, to the cause of the consolidation of Orthodox unity and the development of relations between the Orthodox Churches of Russia and Cyprus..."

The resolution of the academy council of May 18, 1978, has been confirmed by His Holiness Patriarch Pimen.

In his answering speech, the Archbishop thanked the academy council, Metropolitan Nikodim and Archbishop Kirill for the honorary title conferred on him and the high estimation of his activity; he wished the students of the Leningrad theological schools success and God's assistance endowed with grace in the difficult but salvific work in the service of Christ's Church.

In conclusion, the clerics choir of the Leningrad Metropolitanate conducted by the precentor, Deacon Pavel Gerasimov, sang selected canticles.

VLADIMIR BRONSKY, LTA lecturer

The Feast of Saint Andrew the First-Called

On December 8, 1978, Metropolitan Sergiy of Odessa and Kherson congratulated the teachers and students in the assembly hall on the approaching Feast of the Holy Apostle Andrew the First-Called. Metropolitan Sergiy also congratulated the most senior employee of the seminary, Elena Mikhailovna Slipchenko, on her 80th birthday and presented her with an archpastoral certificate of merit for her long service.

The rector, Archpriest Aleksandr Kravchenko, gave an account of the participation of the delegation of the Moscow Patriarchate's theological schools in the celebrations of the 60th anniversary of the theological seminary of the Finnish Orthodox Church (in Kuopio).

Teacher Archpriest Viktor Petlyuchenko told of his impressions of a trip to New Zealand, Australia and Papua-New Guinea from October 5 to Novem-

ber 4, 1978, in which he took part as a member of the delegation of the Union of Soviet Friendship Societies.

Graduate-class students not yet ordained were given Metropolitan Sergiy's blessing to wear the cassock.

On the eve of the feast, December 7 at 1 p. m., all the teachers and students attended the panikhida held for the departed teachers and students of the seminary in the Church of St. Nicholas at the seminary. The panikhida was led by the rector.

Metropolitan Sergiy and Bishop Seraphim of Penza and Saransk officiated the All-Night Vigil in the Church of the Dormition of the Odessa monastery at 5 p. m., and concelebrated Divine Liturgy on the day of the feast. The services were attended by the teachers and students of the seminary, guests and numerous believers from the Odessa and other dioceses. The students' choir wa-



Metropolitan Sergiy of Odessa and Kherson addressing the annual convocation at the Odessa Theological Seminary, December 13, 1978

conducted by teacher Hieromonk Filaret Karagodin. Before the Liturgy, the clergy headed by the rector, Archpriest Aleksandr Kravchenko, ceremonially welcomed Metropolitan Sergiy.

During the Liturgy, Vladyka Sergiy blessed laymen—students of the 4 "a" and 4 "b" classes—as readers and ordained Deacon Ioann Domoshovets, a student of the 3 "a" class, presbyter; Bishop Serafim ordained Pyotr Galushchak, a student of the graduate class, deacon.

Archpriest Aleksandr Kravchenko in his sermon spoke of the life and blessed labours of Christ's first apostle.

Before the moleben Metropolitan Sergiy delivered an address.

Metropolitan Sergiy, Bishop Serafim, Archpriest Aleksandr Kravchenko, the rector, Archpriest Simeon Bozhok, Secretary of the Odessa Diocesan Administration, Archpriest Aleksandr Shchukalo, the metropolitan's secretary in the Donetsk Church District, Archimandrite Georgiy Gryaznov and

V. Vorobyov, assistant professors at the Moscow Theological Academy, Hieromonk Avgustin Nikitin, Secretary of the Council of the Leningrad Theologi-

cal Academy and Seminary, Archimandrite Polikarp Guts, Father Superior of the Patriarchal Monastery of the Dormition in Odessa, Father Vasiliy Shestopal, the secretary of the seminary's board, representatives of students of the Moscow and Leningrad theological schools, students of the Odessa seminary, and guests gathered in the assembly hall at 1:30 p. m. for the annual convocation.

The rector presented his report on the past academic year in the seminary. Father Vasiliy Shestopal presented the major report on the "Celebrations in Moscow of the 60th Anniversary of the Reestablishment of the Moscow Patriarchate".

Salutatory telegrams were sent to His Holiness Patriarch Pimen, permanent members of the Holy Synod: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Antoniy of Leningrad and Novgorod; Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations; Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Educa-

tion Committee, and the seminary's former rectors.

The rector then read out the telegram from His Holiness the Patriarch.

May God's blessing be upon His Eminence Metropolitan Sergiy, and the teaching staff and students of the Odessa Theological Seminary. Congratulations on this feast and best wishes for successful studies and theological work. Patriarch Pimen.

Afterwards Archimandrite Georgiy and Hegumen Avgustin greeted the seminary.

Metropolitan Sergiy in his speech said, among other things, that the Odessa Theological Seminary's labours were directed at theological education and bringing up future pastors so that

they should fulfil their Church mission and become the preachers of the Gospel truth brought to our country by the Holy Apostle Andrew the First-Called so that they should share it with the people eager for it, and so that they should be a part of our people, of our Motherland, participate in the joys of the people, bring up their flocks in a religious and patriotic spirit, loving their country, and always and everywhere testifying to their adherence to the Church, to their convictions as believers.

The seminarians gave a concert conducted by the teacher of church singing, N. G. Viranovsky.

Father VASILY SHESTOPAL

IN THE DIOCESES

Diocese of Moscow On March 30, 1978, the Feast of St. Alexius the Man of God, the clergy and laity of the Patriarchal Cathedral of the Epiphany marked the 90th birthday of the cathedral confessor, Archpriest Aleksiy Dyomin.



Archpriest Aleksiy Dyomin

Divine Liturgy was celebrated in the cathedral by Father Aleksiy himself. His colleagues—the cathedral clergy—said the moleben of thanksgiving together with him.

On the occasion of his name-day and his 90th birthday, His Holiness Patriarch Pimen awarded Archpriest Aleksiy Dyomin a patriarchal certificate, which was presented by the ecclesiarch of the cathedral, Archpriest Nikolai Vorobyov. He also greeted Father Aleksiy warmly on behalf of the parishioners and the cathedral brethren.

* * *

Archpriest Aleksiy Semyonovich Dyomin was born on March 30(17), 1888, in Vyazki Village, Orel Gubernia. The son of a peasant, he was educated at a village school and at the Moscow Theological Seminary.

After finishing the seminary he served in the Church of the Dormition in Moscow's Novodevichy Convent—from 1949 as reader and from October 21, 1951, as deacon. On November 4 of this same year, Archbishop Makariy (Daeve † 1960) of Mozhaisk ordained him presbyter to serve in the Church of St. Michael the Archangel in Mikhailovskoe Village, Podolsk District, Moscow Region. On March 4, 1957, His Holiness Patriarch Aleksiy made him a cleric of the Patriarchal Cathedral of the Epiphany.

Father Aleksiy was presented with many ecclesiastical awards, including a mitre (Easter 1975) and the Order of St. Vladimir, 3rd Class (1968) and 2nd Class (1972).

Father Aleksiy is still alert and full of energy for all his 90 years. His sublime appearanc

truly in the Russian Orthodox tradition. Parishioners approaching him for his blessing are invariably greeted with warmth and cordiality. He seems so eager to comfort and cheer.... Making one's confession before Father Aleksiy is a joyful and effortless experience. One finds deep tranquillity by the lectern with the Cross and the Gospel when confession is being heard by Father Aleksiy. He administers the Sacrament solemnly according to the Rule, but he has his own unique approach to those who come to him for Confession. He understands penitents and tactfully and discreetly helps them to unbosom themselves. His fatherly counsel, simple yet profoundly spiritual, finds a place in the hearts of all who turn to him for help and instruction. Righteous Job wrote: *With the ancient is wisdom; and in length of days understanding* (Job 12:12) and Wisdom declares: *Happy is the man that findeth wisdom for length of days is in her ght hand* (Prov. 3:13, 16).

The clergy and parishioners of the Patriarchal Cathedral offer up prayers to the Lord for the health and salvation of Father Aleksiy, for the Lord Himself fortifies the old in the time of old age (Ps. 71:9).

V.

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On Saturday, July 29, 1978, Metropolitan Yuvenaliy of Krutitsy and Kolomna visited the churches of the Klin Deanery in the following villages—of the Transfiguration in Selinskoe, of the Resurrection in Shipulino, of the Dormition in Stepantsevo, of the Ascension in Borshchevo, of the Great Martyr St. Demetrius of Thessalonika in Aksyonovo and of the Smolensk Icon of the Mother of God in Voronino. On the following day, the 6th Sunday after Pentecost, the Vladyka celebrated Divine Liturgy in the Church of the Icon of the Mother of God "Consolation of All the Afflicted" in the town of Klin.

On August 1, during All-Night Vigil on the eve of the Feast of the Prophet Elijah, Metropolitan Yuvenaliy visited the village churches of the Epiphany in Bolshoe Semyonovskoe, Taldom District, and of the Protecting Veil in Orudievo, Dmitrov District. On the actual feast day, August 2, he celebrated Divine Liturgy in the Church of the Transfiguration in Selinskoe Village, Klin District.

On the 7th Sunday after Pentecost, August 6, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of the Protecting Veil in Orudievo Village, Dmitrov District. He also presented the local rector, Father Viktor Drachkov, with a kamelaukion in recognition of his labours.

On the way to Orudievo, His Eminence visited the village churches of the Holy Trinity in Sy-

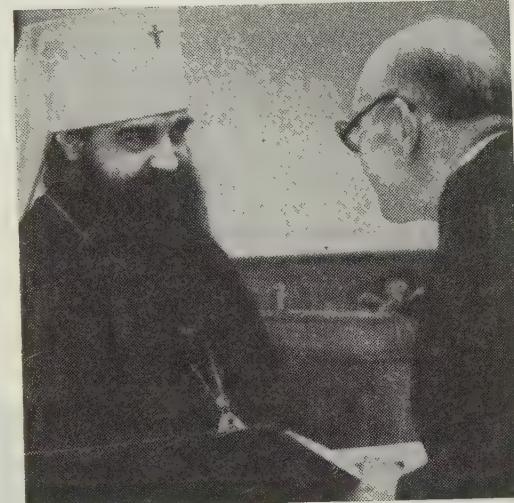
soeve and of the Ascension in Yakhroma, Dmitrov District, and after the Liturgy—of the Presentation of the Blessed Virgin in Chornaya Gryaz and of the Holy Trinity in Turbichevo, Dmitrov District.

On the 11th Sunday after Pentecost, September 3, Metropolitan Yuvenaliy visited the village churches of St. Vladimir in Kurkino, Khimki District, of St. Alexius in Serednikovo, and of the Saviour in Andreyevskoe, Solnechnogorsk District.

In each church His Eminence delivered a sermon and blessed all the worshippers.

Diocese of Berlin

By decree of His Holiness Patriarch Pimen and the Holy Synod, Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, was appointed Metropolitan of Minsk and Byelorussia (October 10, 1978) and Patriar-



Metropolitan Filaret receiving the medal of the National Council of the GDR National Front



Metropolitan Filaret receiving the medal of the GDR Peace Council

chal Exarch to Western Europe (October 12, 1978). Metropolitan Filaret's ministry of over five years in the GDR, West Berlin, the FRG, and Austria is now over.

On October 13, 1978, Metropolitan Filaret was awarded the medal of honour of the National Council of the National Front of the GDR. Hans Seigewasser, the state secretary for ecclesiastical questions of the GDR Government, stressed in a letter to Metropolitan Filaret that "in the cause of peace and social progress the Churches and Christians of the GDR have received new impulse and inspiration from the example of the Russian Orthodox Church" and that this "is in a large measure ... the fruit of your tireless activities".

On the 17th Sunday after Pentecost, October 15, Metropolitan Filaret concelebrated Divine Liturgy in the Church of St. Sergiy in Karlshorst with its rector, Archpriest Gennadiy Yablonsky, the editor of the journal *Stimme der Orthodoxie*, and Archpriest Anatoliy Pokladov, Rector of the Church of St. Aleksandr Nevsky in Potsdam and the ecclesiarch of the Cathedral Church of the Resurrection in West Berlin.

On October 22, the 18th Sunday after Pentecost, an assembly of the clergy celebrated Divine Liturgy to mark the 65th anniversary of the Church of St. Aleksiy, which stands as a monument to Russian military glory in Leipzig.

On October 23, Metropolitan Filaret visited Bishop Dr. Martin Kruse of the Evangelical

Church of West Berlin, and bade him a farewell.

On the same day, a reception was held in Metropolitan Filaret's honour by the Ecumenical Council of Churches of West Berlin. Words of greeting were voiced by the chairman of the council, Bishop Augustin (Orthodox Church of Constantinople) and other council members.

Metropolitan Filaret paid visits to the Ambassador Extraordinary and Plenipotentiary of the USSR to the GDR, P. A. Abrasimov, Counsellor V. I. Sovve, the USSR General Consul in West Berlin, V. I. Bykov, and Hans Seigewasser.

On October 24, Metropolitan Filaret held a farewell reception at the Exarchate. Among the guests were Gerald Götting, Chairman of the Christian-Democratic Union of the GDR; his deputy, Wolfgang Hail; Hans Seigewasser, Werner Kirchoff, Vice-President of the National Council of the National Front of the GDR; and Werner Rumpel, Secretary General of the GDR Peace Council. The Evangelical Churches in the GDR were represented by Bishop Dr. Werner Krusche (Magdeburg), Vice-Chairman of the Conference of Church Administration; Bishop Dr. Hans Joachim Frenkel; Land Bishop Dr. Johannes Hempel, and Eberhard Nato, President of the Federation of Churches. The Roman Catholic Church was represented by Bishop Gerhard Schaffran of Meissen and Monsignor Gerhard Lange (Berlin). Also present were Archbishop Irinei of Vienna and Austria (Russian Orthodox Church).



Bishop Werner Krusche of Magdeburg (left) greeting Metropolitan Filaret during the reception at the Central European Exarchate, Berlin, October 24, 1978. Third from the right—Bishop Gerhard Schaffran of Meissen, extreme right—Hans Seigewasser

church) and the ambassadors of Austria, Greece, Denmark and France. Speeches were made by bishops Dr. Werner Krusche and Gerhard Chaffran, Archbishop Irinei, and Hans Seigasser.

Metropolitan Filaret cordially thanked all those who had bestowed attention upon him and rendered him assistance in his ecumenical activities as representative of the Russian Orthodox Church.

At the reception, Werner Rumpel presented Metropolitan Filaret with the medal of honour of the GDR Peace Council. The council's letter to His Eminence reads: "With gratitude and joy we recall the warm meetings which took place during the period of your fruitful work. They were to the benefit of the cause of peace and mutual understanding among nations".

On October 25, Metropolitan Filaret was received by Gerald Götting, Chairman of the Christian-Democratic Union of the GDR, and on October 27, he paid Bishop Dr. Albrecht Schönenkerr a visit. After a friendly talk the bishop presented Metropolitan Filaret with a gift and a letter which says among other things: "I place great hopes on the relations between our churches and the growing understanding and trust, which you did so much to promote, expanding still further...".

In the evening of the same day, Metropolitan Filaret—assisted by the cathedral clergy—conducted a moleben with the reading of the akathistos before the Tikhvin Icon of the Mother of God, which is deeply revered in Berlin.

On the 19th Sunday after Pentecost, October 9, Metropolitan Filaret celebrated Divine Liturgy in the cathedral church and bade farewell to his Berlin flock.

The superintendent dean, Archpriest Sergiy Polozhensky, spoke with profound emotion about the ties of love and devotion which have grown between the archpastor and his flock. No less cordial was the letter of the parishioners: "You have been truly solicitous for your flock, and not for the sake of gain or ambition, but in the name of love for God... Your love has warmed our hearts with love for God, and for you, and for one another... With all our heart we thank you for everything...".

The Liturgy was attended by Bishop Dr. Martin Kruse and other ecumenical leaders.

On October 30, Metropolitan Filaret called on Archbishop Alfred Cardinal Bengsch and left for his homeland the same day.

All the Exarchate staff and the parishioners of the Exarchate Church of St. Sergiy gathered to see the Vladika off. On the instructions of the Soviet Ambassador P. A. Abrasimov, V. V. Dyo-

min, First Secretary of the Soviet Embassy, was also in attendance.

Diocese of Chernigov On February 18, 1978, the Feast of St. Feodosiy the Archbishop of Chernigov and Miracle Worker of All Russia, Archbishop Antoniy of Chernigov and Nezhin officiated at Divine Liturgy—and on the eve at All-Night Vigil—before a large congregation in the Cathedral Church of the Resurrection in Chernigov, assisted by the superintendent deans and other clerics of the diocese. On the eve the Akathistos to St. Feodosiy was read.

After the Gospel reading at Liturgy, Archpriest Vasiliy Demidenko, Superintendent Dean of the Chernigov Church District, preached on the life and works of St. Feodosiy. Following a festal moleben and the singing of "Many Years", the congregation was addressed by the dean, Archpriest Nikolai Shostak. Archpriest Mikhail Isakov, Superintendent Dean of the Mena Church District, delivered a sermon on the intercession of saints.

In the evening of April 30, the Feast of the Resurrection of Our Lord Jesus Christ, Archbishop Antoniy conducted Paschal Vespers in the cathedral church after which he received Easter greetings from the members of the clergy and laity of Chernigov. The dean, Archpriest Nikolai Shostak, read out Archbishop Antoniy's Paschal Message to his Chernigov flock.

On Easter Monday, May 1, His Eminence Archbishop Antoniy celebrated Divine Liturgy in the cathedral church. The dean, Archpriest Nikolai Shostak, read out the Paschal Message from Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine.

On May 2, Easter Tuesday, Archbishop Antoniy celebrated Divine Liturgy in the Church of St. Basil in Nezhin, where he was welcomed by the rector, Archpriest Aleksiy Pokinboroda, and members of the church council.

On May 7, the 2nd Sunday after Easter, of St. Thomas the Apostle, Archbishop Antoniy celebrated Divine Liturgy in the Church of the Resurrection in Borzna where the patronal feast is observed on this day.

The Vladika was ceremonially met by the rector, Father Vladimir Shtepa, members of the church council, and a large number of believers.

On Holy Spirit Day, June 19, His Grace visited the ancient town of Novgorod-Seversky and celebrated Divine Liturgy in the Church of the Dormition. He was welcomed by the rector, Father Aleksiy Krisko, and members of the church council. After the Gospel lesson a sermon on the Holy Spirit was delivered by Father Ioann Savenko, a member of the cathedral clergy.

In every church he visited, Archbishop Antoniy delivered a homily and blessed the worshippers.

Diocese of Chernovtsy On January 20, 1978, the Synaxis of St. John the Forerunner and Baptist, Bishop Varlaam of Chernovtsy and Bukovina officiated at Divine Liturgy—and on the eve at All-Night Vigil—in the Cathedral Church of St. Nicholas in Chernovtsy, where one of the side-chapels is dedicated to St. John the Baptist.

On the 34th Sunday after Pentecost and the 1st after the Epiphany, January 22, His Grace Varlaam visited the Church of the Ascension in Luzhany Village, Kitsman District, where he was welcomed by the rector, Father Ioann Miron, and members of the church council. According to local custom, at the end of the service he anointed the believers with holy oil.

On February 18, the Feast of St. Feodosiy the Archbishop of Chernigov, Vladyka Varlaam officiated at Divine Liturgy—and on the eve at All-Night Vigil—in the cathedral church, where there is a side-chapel consecrated to St. Feodosiy and where his relic is preserved.

On Meat-Fare Saturday, March 4, Bishop Varlaam ordained Deacon Georgiy Kiselitsa presbyter during Divine Liturgy in the cathedral church.

On March 5, Meat-Fare Sunday, of the Last Judgement, Vladyka Varlaam celebrated Divine Liturgy in the newly renovated Church of St. Michael in Perebykovtsy, Khotin District, which is situated in a picturesque spot on the right bank of the Dniester. The Vladyka was joyously greeted by the rector, Father Georgiy Kovalchuk, members of the church council and a large number of believers.

Diocese of Kalinin On May 14, 1978, the 3rd Sunday after Easter, of the Holy Myrrhophores, the newly appointed Archbishop Aleksiy of Kalinin and Kashin officiated at Divine Liturgy—and on the eve at All-Night Vigil—in the Cathedral Church of the Holy Trinity in Kalinin. The archpastor was solemnly met by members of the church council and inside he was warmly greeted by the dean, Archpriest Konstantin Korobov.

After a moleben of thanksgiving, His Eminence addressed the congregation, to whom he stressed the special significance of obedience to God's will. This was followed by the singing of "Many Years".

The local clergy and laity remember Archbishop Aleksiy from 1960, when he temporarily administered the Kalinin Diocese. Many of them

know that Vladyka Aleksiy took part—as a layman—in the Great Patriotic War, won military decorations, was wounded and spent some time in military hospitals in the towns of Bezhetsk and Toropets, Kalinin Region. Archbishop Aleksiy calls on his flock to pray to the Lord—as he does so zealously himself—for the continuance of peace and for God's blessing on the peaceful labours of the people of our country.

On June 4, the 6th Sunday after Easter, the Blind Man, Archbishop Aleksiy officiated Divine Liturgy—and on the eve at All-Night Vigil—in the magnificent renovated Cathedral of the Epiphany in Vyshni Volochev. In the porch, His Grace was met by members of the church council and inside he was welcomed by the dean, Archpriest Vasiliy Kirichuk. After the Communion Verse a sermon was delivered by Archpriest N. Vasechko. Following the Liturgy Vladyka Aleksiy visited the military cemetery, the last resting place of the defenders of the Motherland who had died a brave death during the Great Patriotic War, and offered up a prayer for them.

The date June 9 (May 27), 1667, is notable for the invention of the relics of St. Nil of Stoloben Island, who is particularly revered in the land of Tver (now the Kalinin Region).

On June 8, 1978, Archbishop Aleksiy arrived to attend the feast at the Church of the Icon of the Mother of God "The Sign" in Ostashkov, where St. Nil's remains repose. He was met by members of the church council and the rector, Archpriest Vladimir Shusta, spoke a few words in welcome.

The Vladyka officiated at All-Night Vigil and read the Akathistos to St. Nil before a large congregation.

On the feast day itself, all the clergy, who had come from other parishes in the diocese, came out to welcome the archpastor with due solemnity. His Grace celebrated Divine Liturgy and a festal moleben. This was followed by a procession round the church and the singing of "Many Years".

On June 20, with the blessing of Archbishop Aleksiy, a meeting of diocesan clergy devoted to the 60th anniversary of the restoration of the Patriarchate in the Russian Orthodox Church was held in the offices of the diocesan administration. After the prayer, "O. Heavenly King", Vladyka Aleksiy made a speech devoted to the celebrations of this portentous event in Moscow and retold the contents of the report and addresses delivered by His Holiness Patriarch Pimen on this occasion. He was followed by the chairman of the regional Znanie Society, who gave a lecture on "Human rights—Real and Imaginary".



Archbishop Aleksiy of Kalinin and Kashin with the participants in the meeting of the diocesan clergy, June 20, 1978

After the prayer "It Is Meet", His Grace Aleksiy declared the meeting closed.

The meeting was also attended by B. V. Shantai, the Kalinin Region representative of the Council for Religious Affairs of the USSR Council of Ministers.

On Friday, June 23, the eve of the Feast of the Translation of St. Efrem Novotorzhsky's Relics, Archbishop Aleksiy arrived at the place of the saint's ascetic life—the town of Torzhok—and officiated at All-Night Vigil with the akathistos to the saint and the next day, on the feast itself, celebrated Divine Liturgy. The Vladyka was met in the porch by members of the church council and inside the temple by its clergy headed by the rector, Archpriest Boris Bakhaev. After the Liturgy, a festal procession with the saint's icon carried at its head was led round the church.

On June 25, the 1st Sunday after Pentecost, the Feast of the Second Invention of the Relics of the Orthodox Princess, St. Anna of Kashin, His Grace celebrated Divine Liturgy and on the eve officiated at All-Night Vigil with an akathistos in the Kashin Church of Sts. Peter and Paul where St. Anna's holy relics are preserved.

The Vladyka was met by members of the church council; Archpriest Nikolai Manzhosov,

the rector and superintendent dean, greeted him with a brief speech.

The Liturgy was followed by a festal procession round the church. The Vladyka preached on the salvific significance of the life and ascetic feasts of the saints including St. Anna who "has been especially venerated by the believers in the Tver land and to whose intercession they have turned for almost four hundred years".

His Grace summoned the worshippers "to follow her faith, considering her conversation", bearing in mind St. Paul's words.

Diocese of Kirov On April 27, 1978, Maundy Thursday, the Diocese of Kirov greeted its new archpastor—His Grace Bishop Khrisanf of Kirov and Slobodskoi.

On his arrival in the ancient land of Vyatka (now the Kirov Region), Bishop Khrisanf proceeded to the Cathedral Church of St. Serafim of Sarov in Kirov. There he was warmly welcomed by the clergy, members of the church council and a large congregation. The Vladyka kissed the holy altar and then conducted a panihida for Archbishop Mstislav. After Divine Liturgy, Bishop Khrisanf delivered an address in which he called on parishioners to tirelessly offer up prayers for the late Vladyka Mstislav († April 2, 1978).



Bishop Khrisanf of Kirov and Slobodskoi during divine service in the cathedral church in Kirov

Bishop Khrisanf also begged all clerics and parishioners to pray for him, that his ministry might be successful.

A moleben of thanksgiving was followed by the singing of "Many Years". Then, on behalf of the clergy and laity of the diocese, the dean of the cathedral made an address of welcome to Bishop Khrisanf. His Grace thanked the dean for the warm welcome and blessed the clergy and all the worshippers.

On the following days, Vladyka Khrisanf daily conducted services for Holy Week, Easter and Easter Week in the cathedral church. Then, on the 2nd Sunday after Easter, of St. Thomas the Apostle, May 7, he officiated at Divine Liturgy and a moleben of thanksgiving in the Church of the Holy Trinity in Kstino before a large congregation. During the service His Grace delivered a sermon and blessed the worshippers.

On May 11, the 40th day after the death of Archbishop Mstislav, Bishop Khrisanf conducted Divine Liturgy and then a panikhida in the cathedral church. A litany was also said by the grave of Archbishop Mstislav in the lower church of the cathedral, which is consecrated to Sts. Trifon and Prokopy, the Miracle Workers of Vyatka.

Diocese of Krasnodar

Following his appointment to the See of Krasnodar, Archbishop Germogen of Krasnodar and the Kuban arrived in the cathedral city on May 11, 1978. He was met at the station by Archpriest Nikolai Getman, Dean of the Cathedral Church of St. Catherine and secretary of the diocesan administration; Archpriest Mikhail Didenets, Superintendent Dean of the Armavir Church District, and staff of the diocesan administration. In the cathedral church the archpastor was warmly welcomed by a large congregation, members of the church council and clergy from the churches of both Krasnodar and adjacent parishes.

On behalf of the clergy and laity of the diocese, Archimandrite Nikon Mozgovoi, a member of the diocesan council, addressed greetings to the Vladyka. Archbishop Germogen expressed his thanks for the warm welcome. This was followed by a moleben of thanksgiving.

On Saturday May 13, Vladyka Germogen officiated at All-Night Vigil in the cathedral church, where he preached a sermon and blessed the worshippers.

On Sunday May 14, Archbishop Germogen attended the service in the Church of St. George in Krasnodar. Prior to the reading of the Akathistos for the Resurrection of Christ the archpastor spoke to the believers on the Feast of Christ's Resurrection as the basis of our faith and the source of Easter joy.

On May 15, Vladyka Germogen was taken round the diocesan administration and the diocese's candle workshop. On May 17, he visited churches in the village of Severskaya and the towns of Abinsk, Krymsk, and Novorossiysk, where he was met by the rectors, members of the church councils and parishioners. In these churches the Vladyka conducted a short moleben and talked with believers and blessed them.

On May 18, on his way to Sochi, Archbishop Germogen visited churches in Gelendzhik and Lazarevsky. He conducted the evening service in the Cathedral of St. Michael in Sochi, where he was met by the clergy and believers. An address of welcome was delivered by the acting dean, Archpriest Evgeniy Okolot.

On Holy Trinity Day, June 18, Archbishop Germogen celebrated Divine Liturgy in the Church of the Holy Trinity in Maikop, where he was formally greeted by the rector, Archpriest Boris Malinka.

After the lesson, Vladyka Germogen delivered a sermon on the significance of the Feast of the Holy Trinity and the descent of the Holy Spirit and the fact that this day marks the foundation of the Apostolic Church of Christ. His Grace



Archbishop Germogen of Krasnodar and the Kuban during divine service in the church in Tikhoretsk

to ordained Deacon Boris Kovalevsky pres-
ter.

On the eve and on the day of the Feast of the
Nativity of St. John the Baptist, July 6 and 7,
Archbishop Germogen officiated at All-Night
Vigil and Divine Liturgy in the Church of the
Protecting Veil in Kanevskaya Village, where he
was greeted by the rector, Archpriest Georgiy
Dorov.

During All-Night Vigil, Vladyka Germogen
taught on the life and prophecies of St. John
the Baptist and recalled his own visit to the
Holy Land, particularly those parts of it where
St. John the Baptist had preached. During Litur-
gy, Archbishop Germogen sermonized on the cor-
rect interpretation of the Gospel teaching on
truth and Christian love.

On his way to Kanevskaya Village, the Vladyka
visited the Prayerhouse of the Ascension in
Mashevsk, where he was met by Archpriest
Viktor Utkin, who is the rector and superintend-
ent dean of the district, members of the commu-
nity's council, choristers and parishioners. After
a short moleben, Archbishop Germogen talked
with all those present, then he looked round the
Prayerhouse and its premises and afterward
blessed and admonished those who had come to
meet him.

On returning to Krasnodar, Archbishop Ger-

mogen visited the Prayerhouse of the Protecting
Veil in Bryukhovetskaya Village, where he was
met by the rector, Archpriest Petr Chalyi, and
members of the council. After viewing the
Prayerhouse and its premises the archpastor gave
his blessing and exhorted those who had gathered
to welcome him.

On July 15, while on the way to the town of
Tikhoretsk, the Vladyka visited the Prayerhouse
of the Nativity of the Theotokos in Vyselki where
he was welcomed by the rector, Archpriest Vladimír Pankov, and members of the church council.

On July 16, the 4th Sunday after Pentecost,
Archbishop Germogen celebrated Divine Liturgy
and on the eve officiated at All-Night Vigil in
the Dormition Church in Tikhoretsk. His Grace
was welcomed by Archpriest Petr Dashevsky,
Superintendent Dean of the Tikhoretsk Church
District.

At the All-Night Vigil, the Vladyka delivered
a sermon on the significance of the Redemptive
Sacrifice and the Resurrection and at the
Liturgy, on the basic Christian virtues: faith,
hope and love. After the service he inspected the
church's household facilities and gave the rector
his archpastoral admonitions.

While returning from Tikhoretsk to Krasnodar,
His Grace visited the Prayerhouse of the Dormition
in the settlement of Pavlovskaya.

Diocese of Mukachevo On April 7, 1978, the Feast of the Annunciation of the Blessed Virgin, Bishop Savva of Mukachevo and Uzhgorod celebrated Divine Liturgy in the Mukachevo convent before crowds of pilgrims, who had come from various parts of Transcarpathia. At the end of Liturgy, the Vladyka spoke on the significance of the Feast of the Annunciation for Christians.

On the 4th Sunday in Lent, April 9, His Grace celebrated Divine Liturgy in the church of Terelya Village, Tyachev District, before a large congregation. The Vladyka was met by the rector, Father Vladimir Tsipkalo, and members of the church council. After the Gospel reading a sermon was delivered by Archpriest Mikhail Klemens, Superintendent Dean of the Tyachev Church District.

On April 30, Easter Sunday, Bishop Savva conducted Paschal Matins in the Cathedral Church of the Dormition in Mukachevo and then celebrated Divine Liturgy. During Liturgy the Gospel lesson was read by Vladyka Savva in Greek and by the clergy in Latin, Romanian, Hungarian and German. After the Liturgy, Bishop Savva blessed the *paskhi* (Easter curd cake) according to local custom.

In the evening of the same day, the Vladyka officiated at Paschal Vespers in the cathedral church and received the traditional Easter greetings from the members of the clergy and laity.

On May 1, Easter Monday, Bishop Savva celebrated Divine Liturgy in the Mukachevo convent and congratulated the nuns upon the joyous occasion of Christ's Resurrection.

On May 6, Easter Saturday, the Feast of the Great Martyr St. George the Victorious, His Grace celebrated Divine Liturgy in the church in Podvinogradovo Village, Vinogradov District, on the occasion of its patronal feast.

The believers of Podvinogradovo extended a joyous welcome to their archpastor, who hails from this village himself. The Vladyka was greeted by the young rector, Father Ioann Lyakh, and members of the church council. At the Lesser Entrance, Bishop Savva presented patriarchal awards: a mitre to Archpriest Ioann Solko, rector of the Hungarian parish in Vilok; a palitsa to Archpriest Viktor Fedorchak, and a pectoral cross to Father Vasiliy Makhanets. The sermon was preached by Archpriest Viktor Fedorchak. After the procession round the church Vladyka Savva delivered a homily.

On May 7, the 2nd Sunday after Easter, of St. Thomas the Apostle, Bishop Savva conducted as usual services in the Cathedral of the Exaltation of the Holy Cross in Uzhgorod. His Grace was met there by the dean, Archpriest Ioann Mo-



Bishop Savva of Mukachevo and Uzhgorod ordaining a presbyter

Ianich, and members of the church council. At the Gospel reading a sermon was delivered by Archpriest Nikolai Logoida.

On Sunday, May 21, Bishop Savva and secretary of the diocesan administration, Archpriest N. Logoida, attended the ceremony at the Reformed church in Beregovo, where the induction of the local pastor as Bishop of the Reformed Church in Transcarpathia was taking place.

The Reformed Church in Hungary was represented at this occasion by Bishop Dr. Tibor Barthia, the chairman of the Synod, and Bishop Dr. Karoly Toth, General Secretary of the Church. In the evening of the same day the Hungarian guests called on Bishop Savva at his residence in Mukachevo.

On May 22, the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker, Bishops Savva and Nikolai of Prešov (Czechoslovakian Orthodox Church) concelebrated Divine Liturgy in the Mukachevo convent. At the Lesser Entrance, Vladyka Nikolai presented a patriarchal award—a palitsa—to Archpriest Ioann Ulyanov, rector of the parish in Tyachevskie Lazy Village.

Sermon at the Funeral of His Eminence Innokentiy, Metropolitan of Moscow and Kolomna

*The steps of a good man are ordered
by the Lord (Ps. 37. 23)*

When our archpastor, now departed unto the Lord, was leaving for St. Petersburg to attend the Holy Synod, he said in parting with his usual ginality of expression: "I am leaving now, perhaps I shall come back, and perhaps I shall be carried back. If the latter occurs, please let it be known that I do not wish any orations to be said at my funeral, for they contain much praise. Deliver a sermon rather in memory—it may be an exhortation, and here is a text for it: *The steps of good man are ordered by the Lord.*" He repeated this again a few days before his death.

Thus, the will and testament of the deceased himself give us the theme of the present sermon and its purpose. The theme is the disclosure of the special gifts that Divine Providence had ordained in His Eminence's long life; the purpose is to learn from his example to have faith in the great truth of Christian life, that the Lord directs man's ways, and to submit with implicit humility to His holy will in all life's circumstances.

Metropolitan Innokentiy was born in the family of a poor church server in Irkutsk Diocese in 1797, and was given the name of Ioann. He received his education in Irkutsk seminary. "I was a good student," he recalled later, "but never tasted pure rye bread, without tears, until I left the seminary." Upon completing the course of study in 1817 he was ordained deacon, then soon after (in 1821) he was ordained to the priesthood and assigned to the Church of the Annunciation in Irkutsk. It was there that three years later he felt himself called to missionary service.

Let us recount this vitally important

*Delivered in the Monastery of St. Michael's Oracle in Chonae in Moscow on April 5, 1879.
It is being published in connection with the centenary of St. Innokentiy's death—Ed.*

event in the deceased's life in his own words. "I had heard about missionaries and their distant journeys to bring enlightenment to the heathen," he said, "but I had never paid any particular attention to this matter. But then I, along with others, received a letter from the head of the diocese inviting me to serve as a missionary in the Aleutian Islands. As soon as I read it, something turned over in my chest and I immediately announced to those at home: 'I'm going!' Neither my family's tears, my friends' advice, nor warnings of the difficulties on the long road ahead and the deprivations awaiting me moved me; a fire burned in my soul, and I willingly parted with my native town and did not feel the difficulties on my tiring journey."

After sixteen years of labour in his chosen field of endeavour, Father Ioann Veniaminov arrived in St. Petersburg to arrange for the printing of the Holy Books he had translated into the Aleutian language. In St. Petersburg he was invited to take monastic vows and be consecrated Bishop of Kamchatka and the Aleutian Islands. Hearing the voice of God in the events of his life, he went where the Lord directed his steps.

His Eminence's missionary labours are known throughout the world. He journeyed through vast, snowy expanses, across the tundra and mountains, on dogsleds and on horseback, enduring cold, hunger, and thirst; he experienced storms at sea and risked being drowned. He built churches, founded missions and schools, translated the Holy Books into other languages, was a friend and advisor to those who administered the Russian possessions in America and Eastern Siberia, and took part in building up areas and in founding cities. He left eternal memorials on the shores of the Pacific Ocean not only in religious institutions, but in the very names of certain localities, named in his honour by secular authorities. He

laboured and performed feats in his episcopal dignity for twenty-eight years.

The third major turning-point in his life was his appointment as Metropolitan of Moscow, an unexpected turn of events for everyone, most of all for himself. The following circumstance will show to what extent this event was above human design.

Not long before the death of Metropolitan Filaret of blessed memory, Archbishop Innokentiy wrote to him from Blagoveshchensk, requesting that he be given shelter in his old age in one of the Moscow monasteries, undoubtedly so that he could spend his last years in peace and quiet in the society of educated and learned men. Metropolitan Filaret declined this request, replying that as the founder of new churches, it would be proper for Archbishop Innokentiy to find his final resting place where he had been most active. But several years later, Archbishop Innokentiy arrived in Moscow not to retire, but to succeed Metropolitan Filaret. This story is in no way detrimental to the great memory of Metropolitan Filaret if we recall the Lord's words: *For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts* (Is. 55. 9).

What link can we see between Metropolitan Innokentiy's former missionary work and his service in the See of Moscow? The founding of the Orthodox Missionary Society in Moscow soon after his arrival is important in this respect. During the nine years that this society was chaired by the great missionary, it developed to an extent that was unprecedented for institutions of its type. During its existence the Orthodox Russian people learned what a mission was, where Russian missions existed, what purpose they served, what condition they were in, what was holding back their activity and how this activity could be stimulated.

The ranks of missionaries increased, missionaries became better equipped, and in addition to the more than two thousand baptisms which took place each year, three thousand persons were baptized sometimes simultaneously; enormous sums of money were spent on missionary work, amounts that

would have been difficult to imagine before, and most important, the people became accustomed to regard it as their sacred duty to assist in spreading and establishing the Orthodox Faith. Guided by Divine Providence, Metropolitan Innokentiy did everything in Moscow missionary work, things which he had been unable to accomplish or even think of formerly and which no one else could have carried out. This work, the true worth of which we cannot even now evaluate, was a worthy crown to the metropolitan's missionary activity.

Metropolitan Innokentiy's richly endowed nature also found the strength for activity in a see that was not exclusively concerned with missionary work. Above all he took to heart and tried to lighten the hard lot of the clerical clergy and poorer members of the estate. He concerned himself with putting the theological schools in his diocese into good order, made progress in solving the difficult problem of acquiring homes for the clergy as part of the churches' holdings, built a large new alms-house known as the Cetrotovskaya Alms-House, provided for the charitable institutions in the Trinity-Sergiy Lavra, saved the Community of the Protecting Veil from falling into ruin, and collected every possible means to provide for retired clergymen, the widows and orphans. By his kindness, accessibility, and simplicity of speech he won the love not only of the clergy but also of his flock. He was the very image of the benevolently loving father and pastor, and by his example he took down the artificial barriers that had become traditional between bishops and their flocks; instead, he brought the former close to the latter, and was to be found everywhere where his presence was possible and beneficial; personally taking part in everything that needed direct supervision by a pastor of the Church, who is obliged in his Christian relations to be the soul of his flock. His kind and gracious image is deeply ingrained in all of our minds, so that whenever we think of him, we automatically see him as a father greeting all of us, his children, lovingly, cordially, and affectionately.

However, Metropolitan Innokentiy's labours and merits cannot be fully de-

ibed in this short sermon, they belong to history.

Our late archpastor was richly endowed by nature. He had a clear, perceptive, and flexible mind, although his education had not given him that special inclination and ability for abstract thought and system. Under the influence of the work he was ordained to do, his thoughts acquired a practical character, with a particular bent for practical creativity, an ability to build and create. To understand the needs of the times and circumstances, and find the means for satisfying these needs, to carry out his projects decisively and quickly, to resolve difficulties, to reconcile contradictions, to bring extremes closer together—all this was made possible by the very rare quality of his mind. This was reflected in the institutions he founded in Siberia and Moscow.

Metropolitan Innokentiy's bent of mind also shaped his views on the Church and her needs. We can be sure as to say that his views were apostolic. He knew what the Christian people needed from a pastor; how to approach one in need of spiritual enlightenment, assistance, and consolation; how to lead a Christian life according to the canons of the Church—education, family and social life, and in spiritual exercises indicated by the Church for moral elevation; but he was always frightened for the good state of the Church when he saw attempts to systematize Church life. He understood in his heart that the human system, which was developing with failing consistency the preconceived principles of ecclesiastical administration, would always threaten to extinguish the free manifestations of the human spirit in Christian societies and take access to the Spirit of Grace, *no breatheth where he will* (DV, Jn. 3:8), difficult to believing souls.

This explains the simplicity of speech that always struck us, especially at the beginning, in our archpastor, now parted unto God. His was not the simplicity of a limited man who cannot give you any more than that which you find in him the first time you speak to him. Metropolitan Innokentiy's speech was distinguished by its wit and

expressiveness for the simple reason that his natural qualities spontaneously emerged. To restrain himself in order to make his speech strict and methodical, which forces a man to listen and pay careful attention to himself, had never become a habit in the wide, open expanses in which the greater and better part of his life had unrolled. And so his speech was sincere in manner and immediately disposed the listener to him, giving courage and confidence in him.

Yet one only had to touch on a subject that was important to him, especially having to do with the Church, for the metropolitan's face to light up and his speech and entire manner to change instantly. He then became a pastor possessed of a strong and fervent zeal, his judgements struck one with their profound spiritual experience, and his speech became authoritative.

Metropolitan Innokentiy's spiritual personality was formed outside the artificial conditions and situations of social life: his heart was pure, his intentions were always kind, and he was never arrogant or proud; he had nothing to seek from others, nor had he any reason to pose before people. His outward manner perfectly matched his inner spirit: he was a forthright, honest, sincere, loving, and benevolent pastor.

His moral character was that of a man of deeds, labour, and endeavour, always prepared to face deprivation; was long-suffering, unflaggingly strict towards himself, and ceaselessly active. Many asked themselves why he remained in active service when his eyesight began to weaken and in the end lost his sight; why he allowed himself no rest? Because for him, with his lively nature and active mind, the word "retirement" was synonymous with "death". Once when he was considering retiring to the Gethsemane Skete, he said: "There, at least, there will be continuous service, and I shall be less idle." Once, when he was listening to official reports during his illness, he said: "Affairs distract me from thinking of my illness." Towards the end when death was imminent and he was so weak that he could not rise from his armchair, he asked: "Is there no other business?" and on hearing the reply "Vladyka, relax and do not think of

affairs", he sadly hung his head and said: "How boring!"

Forgive us, Vladyka, our kind, meek, and loving father! We thank the Lord for His mercy and kind dispensations granted thee in thy life, and these thou desired to be proclaimed for all to hear according to thy testament: of how the Lord had found thee in the depths of ignorance and poverty; of the gifts He had granted thee; of the labours by which He had fortified and elevated thy soul; of the great deeds that He had blessed thee to perform, and of the unfathomable paths by which He had guided thee from the distant corners of thy homeland to the throne of the hierarchs of Moscow.

Thou art commemorated by the Church, thy deeds shall not be forgot-

ten by thy country, and may the Supreme Rewarder bestow on thee, a pastor who hath performed a goodfeat *crown of righteousness* (2 Tim. 4). We pray to the Lord for the repose of thy soul; pray thou to Him also that He may fortify us, that the Orthodox Church, which thou served so zealous, may spread and increase in strength that our Motherland, which thou lovest so fervently, be preserved from misfortune, and that pastors and citizens like thee be multiplied in our country. Amen.

[*Polnoe sobranie propovedei Vysokopredvyashchenneishego arkhiereiskopa Amvrosia, Hishego Kharkovskogo. S prilozheniyami.* — Complete Collection of Sermons by His Grace Archibishop Amvrosiy of Kharkov. With Supplements. Vol. II, Kharkov 1902, pp. 131-138].

In Glorification of the Lord's Cross and the Bearing of the Cross

In the Name of the Father, and of the Son, and of the Holy Spirit!

Exalt ye the Lord our God, and worship at his footstool; he is holy (Ps. 99:9).

ear brothers and sisters, the Lord's mercy has gathered us together at mid-Lent in this holy church today to venerate Christ's Most Pure and Life-Giving Cross.

In the centre of this church the Cross presents itself to our gaze—the symbol of Christ our Saviour's triumph over the Devil, the symbol of our salvation, a sign of joy for the entire Christian world. The Cross is the holy, glorious, and beautiful Tree because it gives us life and leads us to the Kingdom of Heaven. It was on this Tree that the Lord Jesus Christ healed us from the cancer of sin, and our Lord's flowing blood imbued this Tree with unconquerable power; a power that vanquishes demons and enlightens the world.

Christ's Cross, as the salvation of the whole world, became a symbol of victory and an object of special veneration and fervent prayer from the very beginning of the existence of Christ's Church. Today, too, we venerate deeply and should always venerate the Holy Cross, the herald of Christ's glorious Resurrection. Blessed are the eyes that see

in it the triumph of universal peace and blessed are the lips that kiss the Lord's Cross, for through this Cross are sanctified; our first and last breaths on earth are overshadowed by it, and a man defiled by vices is purified by it, while an undefiled man is made even purer. Christ's Cross humbles the proud, awakens the carefree, fixes the attention of the absent-minded, and makes the cruel meek. That is why everyone who turns to it with the desire to change for the better will receive from it the divine power beneficial to one's life and piety.

We derive special fortitude from the power of grace during Lent when we penetrate more deeply into the meaning of God's grace, justice, and mercy, and all this has been impressed upon the Cross. The spiritual side of life becomes more comprehensible and precious to us. At this time we also have dear memories of Christ's Passion on Golgotha. That is why Lent is a strict grace-bestowing, and salvific time for Christians.

But Lent also demands particular care from us for our souls, more

se prayer, and struggle against sin. urges us to restrain ourselves in our d, as well as in our thoughts, and it es us to genuine repentance and ification. These feasts are not easy, it is not easy to *fight the good fight* oughout Lent. This is where the Holy urch comes to our assistance. Calling ist's Cross "radiant light, a guide the lost", she moves the Cross out the middle of the church at mid- it so that we may draw spiritual sus- tance at the foot of the Cross for the tinuance of our feast of abstinence l struggle against sin.

We often hear and speak of "the feast of fasting" and "the feast of a Christian". How do we understand these rds, brothers and sisters? What is Christian's feast? What is the feast which Christ calls us in order to come His worthy imitators? On the when we glorify Christ's Most Pure Life-Giving Cross we always hear Lord's summons: *Whosoever will ne after me, let him deny himself, take up his cross, and follow me* (k. 8. 34). And Christ further says: *He that taketh not his cross, and loweth after me, is not worthy of me* (t. 10. 38). This is the meaning of our t—to follow Christ and fulfil His y commandments.

Standing now before Christ's Cross, us examine our conscience, broth- and sisters: "Are we performing eat that Christ showed us or not?" is very important to realize this now, cause our personal encounter with Christ the Saviour is taking place now the foot of the Holy Cross. If we approach His Holy Cross with deep faith, ference, and sincere repentance, if we l our inner spiritual link with Him d sense the need to renew our souls, en this means that we know the path should follow, although we realize at to keep to it is very difficult. Yes, is indeed difficult at times to take up e's cross and follow Christ.

What does it mean "to take up one's oss"? Our cross is unflagging labour, e conscientious fulfilling of our obli- tions, our duty to God, the Church, r neighbour, and our country. This so includes all the sorrow, disappoint- ent, suffering, deprivation, and ail- ents, linked with our work, and sent

by the Lord to test us and make us wise. To carry one's cross in life means not to fear physical or moral suffering, to believe in the triumph of the human soul renewed by grace, which cannot be broken by any temptation or diffi- culty.

However, illness, tribulation, and disappointment are inevitable for the Christian who shoulders his cross. Who among us, in carrying his cross, has not experienced the disappointment of falling on this difficult path. Nonethe- less, we should not halt. If we feel that our will and strength are weaken- ing, we should unflaggingly beseech our Saviour "O Lord, fortify my soul that hath grown weak with sin, give me the strength to carry my cross to the end, for I wish to follow Thee".

To carry one's cross to the end means to courageously eliminate and, with God's help, root out our destructive habits and tendencies, to crush our egotism; to strive to attain humility instead of pride, love instead of malice and hatred, and purity of heart instead of being dominated by our passions. Our Golgothas shall be our moral purifi- cation and spiritual perfection. When we have *crucified the flesh with the af- fections and lusts* (Gal. 5. 24), only then shall we become true followers of Christ.

It will benefit us, brothers and sis- ters, if we affirm by our life the words of St. Paul to the Galatians: *But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world* (6. 14).

Brothers and sisters, how are we not to glory in the Cross, our affirmation of faith and piety! At the sight of the Cross, the Angel triumphs and the Devil is shamed. Every person who makes the Sign of the Cross banishes fear and returns peace to his soul.

O most glorious Cross of Christ! Aid us, who glorify thee with ardent and pure hearts, preserve us on the diffi- cult path, we who take thee and kiss thee in faith and love, help us to attain the joyful day of Christ's Resurrection. Amen.

ANATOLIY MELNICHUK,
MTA student

CPC STATEMENTS

Only General Agreements Can Secure Lasting Peace in the Middle East

Standpoint of the CPC's Presidential Board on the Camp David Agreements and Ensuing Israeli-Egyptian Negotiations

In keeping with its earlier statements concerning the situation in the Middle East, the Christian Peace Conference declares:

A lasting peace in the Middle East can be achieved only if based on justice. Therefore the UN resolutions which are based on such foundations, especially Resolution 242 adopted by the Security Council on November 22, 1967, should be implemented.

The CPC confirms its solidarity with the victims of the Middle East crises and wars, above all the Palestinians who have been deprived of their homeland. Until the Palestinian people's right to an independent state with all the attributes of sovereignty according to international law is recognized and practically realized, the young state of Israel itself will not be able to enjoy a just, lasting peace. The friends and partners of the Israeli state, which came into existence 31 years ago on the basis of a UN decision, should repeatedly point out these basic preconditions for a peaceful settlement in the Middle East to the politicians and citizens of Israel.

There is a tragic aspect to the efforts of Egypt and Israel to reach a bilateral peace agreement, which certainly have been largely motivated by their nations' desire for peace. This, however, leads to an unjust separate peace at the expense of the Palestinians' rights and possibilities of life. Such a peace agree-

ment would be exclusive and definitive. Even though it might theoretically comprise the possibility of being expanded into universal negotiations, it would finally lead to nothing else but a further loss of rights on the part of those who have already been adversely affected by the events in that region, including the PLO headed by Yassir Arafat. This has already become obvious through the deplorable events in Lebanon. Ecumenism has repeatedly pointed out that the situation in Lebanon has nothing to do with a struggle between Christian and Muslim beliefs. The CPC wishes to emphasize once more that the PLO also includes Arab Christians. It deplores the fact that certain Christian groups use for the defence of their capitalist interests methods which in many respects resemble those resorted to by fascists. The CPC declares its sincere solidarity with the group of Armenian Christians who have not been included in the settlement and who are once again being faced with the danger of genocide.

The CPC will continually support its prayers and orientation an overall peaceful settlement which will respect the legitimate vital rights of all the nations and states of the Middle East, so that the situation in that important region may be permanently resolved in a peaceful and just manner on the basis of the Geneva Conference on the Middle East.

The CPC Stand on Racism, Racial Discrimination and Apartheid

It is of tremendous significance that the Christian Peace Conference from its very inception has issued a determined and unequivocal challenge to the evil, rotten and barbaric crime against humanity which raises its head chiefly in Southern Africa in the form of racism, racial discrimination and apartheid. Through the CPC's broad participation in international bodies sponsored by the United Nations and other world organizations, and through the meetings of the CPC Anti-Racism Commission held in West Berlin (1973), Dar-es-Salaam/Tanzania (1974), Arndshain/FRG (1975), New York (1977), the CPC's firm stand against all forms of racism was made clear by study, resolution and committed action.

The annual observance of Africa Sunday on the last Sunday in May by international Christian organizations, member-Churches and regional committees on the initiative of the CPC with carefully prepared material, has not only kept in focus the brutal sin of racism and summoned the Churches and CPC bodies to sacrificial giving to alleviate the urgent needs of millions in Africa whose painful conditions under the racist regimes we cannot adequately articulate. Such gifts generously offered go to relieve, even in some measure, the agonies and sufferings experienced daily in the lives of our Southern African brothers and sisters.

An important feature of the meetings of the CPC Anti-Racism Commission is its struggle with the theological thrusts in the fight against racism, racial discrimination and apartheid. A clear consensus was reached when the realization dawned that there are relations of power and instances of the use of power which the Church must condemn in the Name of God. In these cases, the witness of the Church must be served by practical deeds. This makes imperative the use of the Church financial contributions to combat racism which is decidedly legitimate. Such a stand enables the CPC to go forward with financial assistance to the liberation movements, and to Churches in Southern Africa

which have to bear the brunt of this great curse of racism.

Further, the CPC has not hesitated, but has been vigorously forthright in its support of ecumenical and Church bodies which have courageously and unequivocally engaged in donating contributions in large or small sums to the liberation movements which is the only way of hope for millions of human beings condemned to starvation, disease and early death, crowded as they are in squalid slums and handicapped from development by every known law of Satanic invention. Such assistance to the fighting liberation movements calls to mind the thousands in Southern Africa who are sentenced to life imprisonment, torture, banishment and brutally butchered.

In all its activities in this field, the CPC has not let up in making a deep penetrative study of the theological, economic and political interplay of forces, which undergirds the racist oppression.

The CPC has made every earnest effort to publicize findings, and especially its exertions to bring to the Churches a knowledge of the need and the vital urgency of the liberation of millions. Such calls have met with a positive and gratifying response.

The CPC actively participated in the "World Conference to Combat Racism and Racial Discrimination" held in Geneva from August 14 to 26, 1978, and extended unconditional support to its declaration that racism, racial discrimination and apartheid are not only crimes against humanity but at the same time constitute a grave threat to international peace and security. The struggle for the eradication of racism, racial discrimination and apartheid is inextricably linked with the struggle for the defence of peace and the building of a new world from which domination, exploitation, hunger and poverty have been banished.

The CPC as a NGO has been inconsistent in calling for new and more determined and effective action by all governments, and NGOs to pledge themselves to intensify their efforts for

the eradication of racism, racial discrimination and apartheid for the fulfilment of the objectives of the "Decade for Action to Combat Racism and Racial Discrimination".

The CPC in a united front with all NGOs in this urgent struggle against racism calls for increased material, moral and political support to liberation movements, demands the release of all political prisoners who are victims of racism, racial discrimination and apartheid, denounces the fascist and neo-fascist forces which are committing racist crimes and calls for the urgent and total mobilization in sup-

port of the second half of the "Decade of all who stand for peace, national independence, justice, economic and social progress.

The message of the 5th All-Christian Peace Assembly held in Prague from June 22-27, 1978, ring challengingly. We emphasize that the source of all liberation is God Himself. God has not only continually manifested Himself as the Liberator of the oppressed, but calls upon both oppressors and oppressed to take up the struggle against the de-humanizing powers of evil, the struggle which will in reality *guide our feet into the way of peace* (Lk. 1. 79).

The CPC Welcomes the Establishment of the Kampuchean People's Revolutionary Council

Kampuchea's vital interests call for good neighbourly relations among the nations of Indochina, the guaranteeing of just social conditions and the overcoming of the causes of the long-standing suffering of the Kampuchean people as the bases for that country's peaceful reconstruction.

The Christian Peace Conference, together with the world's peace-loving public, welcomed not quite four years ago with feelings of great happiness the successful conclusion of the liberation struggle waged by the nations of Indochina. Our hopes had to do with the expectation that, after thirty years of suffering and a sacrificing struggle, the nations of Indochina would finally be enabled to start a new epoch of their countries' peaceful reconstruction under conditions of good-neighbourly cooperation and just social structures.

Unfortunately, these expectations were not fulfilled in the case of Kampuchea after its leadership, acting under a foreign, alien influence, became a source of permanent tension between the countries of Indochina. At the same time, those ruling circles enforced in Kampuchea such socio-political changes which could not but be characterized as genocide. According to reliable sources, this policy took a toll of two-and-a-half-million people, many of whom had been subjected to horrible torture and brutal forms of physical annihilation.

Under such catastrophic conditions it became merely a question of time when the Kampuchean people would rise against such continually rising tension, danger and inhumanity, and it must be considered quite natural and understandable that the Kampuchean National United Front of National Salvation was formed, whose efforts for a renewed liberation of the country carried out with the solidary support of the socialist countries, have seen a successful outcome. It is to be welcomed that in this way favourable prerequisites have finally been created for the construction of a just, democratic society in Kampuchea and for the development of good-neighbourly relations among the nations of Indochina.

Contrary to these obvious facts and developments, the representatives of certain states taking part in the discussion in the UN Security Council, as well as the Western mass media, are raising problems which do not help to deal with and clarify the real core of Kampuchea's affairs. The latest events in Kampuchea have nothing to do with the global strategic aims pursued as part of the disputes in the sphere of big-power political interests, but concern the implementation of the vital and human rights of the severely stricken, decimated Kampuchean people. It would be sheer hypocrisy to speak about human rights and national sovereignty without recognizing the elementary in-

erests of the Kampuchean people and their efforts toward a dignified life in peace and justice.

In this sense, the CPC welcomes the establishment of the Kampuchean People's Revolutionary Council and calls upon Christians throughout the world to help present an undistorted picture of the events, conditions and developments in Kampuchea and to contribute to the proper understanding of the situation there by the Christian public.

In this sense, the leadership of the CPC has sent a telegram to the UN

Secretary-General, Dr. Kurt Waldheim, in which it expresses the request that, when judging the situation in Kampuchea, the many years of suffering of its people, the praiseworthy fact of their liberation from unspeakable agony, as well as their own efforts for the creation of a just, peaceful social system and good-neighbourly relations with the other nations of Indochina should be taken into consideration, as they constitute the decisive aspects on which the policy of the Kampuchean People's Revolutionary Council has been based.

By Joint Prayer Christendom Can Promote Mutual Trust, Averting the Disaster of Development of New Weaponry

(Declaration of the Christian Peace Conference on new dangers arising from armament)

Christendom has received the outcome of the 10th Special Session of the UN General Assembly, held in May and June 1978 in New York, with gratitude and hope. Particular confidence was aroused by the fact that all member countries of the world organization took part in the negotiations of that important special session, which, for the first time in UN history, was devoted exclusively to disarmament.

The participation of Non-Governmental Organizations of the UN system—including the WCC and CPC—in the deliberations of the Special Session on Disarmament, gave the world public its first chance to present the elementary claim of all nations to an existence without means of mass destruction and violence, the right of all people to a life in security to a worldwide representative forum. Thus, the international disarmament movement has received a new impetus: diplomats and politicians striving for peaceful solutions and the settlement of conflicts without the use of force can now rely on joint and multilateral consensus expressing mankind's will to survive.

This extended formation of determination also encourages all voluntary peace forces—including the religious ones—to reinforce their activities as NGO of the UN system and to develop effective international disarmament solidarity as a worldwide effort to end the arms race and make it one of the decisive forces

of world history. The priorities established by the 10th UN Special Session (Final Document, Chapter 45) place the foremost emphasis on the elimination of nuclear weapons in order to free and pave the way towards general and complete disarmament (Chapter 44), which has been on the agenda of the UN ever since 1959. Of particular significance are therefore the SALT II negotiations between the USA and the USSR, which have now entered their final stage. The immediate conclusion of that treaty would be a very great step towards limiting the nuclear arms race and an essential stimulus for further progress towards ending the still continuing process of conventional armament and, finally, an important contribution towards the fund of confidence-building measures listed in the CSCE Final Act. It would encourage the world public to support international disarmament diplomacy in order to achieve SALT III negotiations.

Of great importance for the success of future disarmament negotiations is the new structure of the UN Committee on Disarmament (Chapter 120) which in its new form has been convoked to meet in Geneva in January 1979. Its improved structure and working methods raise hopes in effective results, just as does France's promise to take part and the possible presence of China in the negotiations. In the Vienna Talks on troop reductions, the new

round of negotiations begins under favourable auspices following the compromise proposals of the socialist countries, which are realistic and take into account the positions of other countries.

Despite such good chances for a possible limitation armament, some negative and extremely dangerous decisions and trends towards further qualitative and quantitative arms escalations have occurred during recent months.

— The long-term NATO programme adopted in spring 1978 in Washington to be implemented by 1985, clearly disregards all positive chances and obligations resulting from the course and outcome of the 10th Special UN Session.

— Accelerated armament trends in various developing countries are taking on disquieting proportions.

— But above all, there is the order given by President Carter on October 18, 1978 to start the production of components of the planned controversial neutron weapon which is condemned by all peace-loving people and which in its final form would be a harbinger of an entirely new and immensely dangerous round of armament. With the envisaged stationing of neutron weapons in Western Europe, particularly in the FRG, the purpose and spirit of the Vienna Troop Reduction Talks, now entering their 16th round of negotiations, would be violated and disregarded.

In view of this new threat to the security of nations and in accordance with the NO! to neutron weapons manifested by the Third CSCE Follow-up Consultation of the Conference of European Churches (CEC) at the end of September 1978, the Christian Peace Conference considers it necessary that Christians and Churches should raise their voice in a joint peace effort for the survival of mankind—in prayers, intercessions and through the dissemination of information. As the Glion Consultation of the World Council of Churches (WCC) for Disarmament clearly confirmed in April 1978, "God has given mankind the liberty to live in this world aware of its responsibility. The creation of tools of war is an irresponsible abuse of the God-given resources and a negation of the divine

plan for salvation" (CCIA Doc. 1978/4).

Each step on the path to end disarmament, however modest it may seem at first, is of great, hopeful significance for all mankind, if directly verifiable and irrevocable. Joint disarmament prayers by Christians in all parts of the world can promote such steps by their confidence-building influence. An armistice, an armament stop for certain period, may, by its very limitation, help to bring about the turning point, which will exclude new disturbances of the already existing international security by preventing a new escalation of conditions of armaments. The new proposals submitted by the USSR to the 23rd UN General Assembly on the non-proliferation of new arms developments to spheres not yet affected by them point hopefully in that direction. The existing stockpiles of means of mass destruction, with an explosive force exceeding that of 1,300,000 Hiroshima bombs, leave no doubt that the cooperation of Christians is essentially needed to halt the armament flood and to help keep open the question facing all of mankind: "Disaster and death or a new chance to live?" for another term of mercy.

Remembering the prayer of the Psalmist: *Show us thy mercy, O Lord, and grant us thy salvation: I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly* (85. 7-8), the Christian Peace Conference confirms its promise made on the occasion of the 5th All-Christian Peace Assembly: "As Christians, we shall unite with all mankind in order to implement the message brought by the angels two thousand years ago to the poor shepherds of Bethlehem: ... and on earth peace" (Lk. 2. 14) (Message addressed by the 5th All-Christian Peace Assembly to Churches and Christians of the World), so that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord (Rom. 5. 21).

Bishop Dr. Karoly TOTH, President
Metropolitan FILARET of Kiev and Galich,
President of the Continuation Committee
The Rev. Lubomir MIŘEJOVSKY,
General Secretary

(see Chronicle on p. 46)

Antiochene Church Podvorye: 30 Years of Its Restoration in Moscow

Patriarch PIMEN's Message

Your Eminence, beloved brother in the Lord, Metropolitan Vasilios of Bostra and the Arabian Mountains, Beloved archpastors in the Lord, our mostious father, Archimandrite Niphon, Dean of the Antiochene Patriarchal Podvorye in Moscow,

God pleasing fathers, brothers and sisters,

Our Lord has bestowed on us a special mark of His favour and solace! You are now gathered together within the walls of this holy church to celebrate the 30th anniversary of the restoration of the Antiochene Patriarchal Podvorye in Moscow.

My heart fills with profound sorrow at the thought that the ailment which continues to trouble me has prevented me from fulfilling my ardent desire to spend this sacred day together with you, so that, in concelebration of Divine Liturgy I could join my voice with yours in prayerful thanksgiving to the Chief Shepherd for the abundant mercies He bestows upon the Holy Antiochene and Russian Churches and on this Patriarchal Podvorye.

Thirty-one years ago, during the November of 1947, His Eminence Metropolitan Vasilios, then a young archimandrite, was a guest of the Moscow Patriarchate in the entourage of His Eminence Metropolitan Elias Karam of the Lebanon, and several months later, on July 17, 1948, the activities of the Antiochene Podvorye, which had been founded fully a hundred years previously, in December 1848, were resumed in the Moscow churches of St. Gabriel the Archangel and the great martyr St. Theodore Stratilates as a result of the

This message to the participants in the solemn service at the Church of St. Gabriel the Archangel in Moscow on the occasion of the 30th anniversary of the restoration of the Antiochene Church Podvorye was read out by Metropolitan Filaret here.

fraternal agreement reached by the late Primates of our Holy Churches, His Beatitude Patriarch Alexandros III and His Holiness Patriarch Aleksiy. The first representative of His Beatitude the Patriarch of Antioch the Great and All the East in this resurrected podvorye was none other than Archimandrite Vasilios. And now, as we celebrate the 30th anniversary of the Antiochene Patriarchal Podvorye in Moscow we take particular delight in the participation by His Eminence in these festivities.

The ancient and illustrious Antiochene Church, sanctified by the footsteps and enlightened by the preaching of the Chief Apostles, Sts. Peter and Paul, adorned with the wisdom, sanctity and piety of many great Christian fathers, teachers and ascetics, has always been near and dear to the God-beloved children of the Russian Orthodox Church. This profoundly favourable disposition invariably met with a response of sincere love in the hearts of the children of the Antiochene Church. As we turn our attention back to the origins of this blessed friendship we will see that the spiritual bond between the Antiochene and Russian Orthodox Churches goes back to those distant times when the dawn of the Christian Faith had only just begun to brighten the skies of the Russian land. St. Mikhail, first Metropolitan of Kiev († 994), was by origin from Syria. A pupil of Patriarch Ioannis V of Antioch, he became one of the first luminaries of Rus, establishing with his archpastoral labours a divinely-favoured tie between our Holy Churches. Over the course of the ensuing centuries this close relationship has borne much fruit.

Particularly close relations were established between our two Local Orthodox Churches in the last thirty

years. This period has abounded with remarkable events, and amongst them we recall with special gratification the most fruitful exchange of visits by the Primates of the Antiochene and Russian Churches. In this connection I call to mind the unforgettable impression made on me and the other representatives of our Church by the great warmth and hospitality with which we were welcomed by His Beatitude, our beloved brother and fellow servant in the Lord, Patriarch Elias IV, the members of the hierarchy, clergy and laity of the Church of Antioch the Great. It gives me joy to be able at the same time to attest to the similarly ardent and sincere love felt by the children of the Russian Orthodox Church for their Arab brothers and sisters.

All the more bitter is our sorrow, therefore, at the continuing absence of peace in the domain of the Antiochene Church, on the territory of Syria and Lebanon, and throughout the Middle East. Let us pray that a swift and peaceful end be put to the Middle East crisis and continue our campaign for a stable, just and all-embracing settlement in this inflammatory zone of tension.

Beloved brothers and sisters in the Lord, as we all know, the growth of love and mutual understanding between our two Sister Churches is to a considerable extent enhanced by the activity of the Antiochene Patriarchal Podvorye in Moscow, the Representation of the Moscow Patriarch in Damascus, and our podvorye in Beirut.

His Eminence Metropolitan Vasilios, Candidate of Theology from the Moscow Theological Academy, spent many years serving as Dean of the Antiochene Patriarchal Podvorye in Moscow. Throughout these years His Eminence fulfilled this exalted duty in a worthy manner and greatly assisted the development and strengthening of the bonds of love between our Holy Local Orthodox Churches. The parishioners of the Antiochene Podvorye in Moscow will always cherish loving memories of their erstwhile dean.

In March 1962, His Beatitude Patriarch Theodosius VI appointed as dean of the podvorye Hieromonk Alexios Abdel Karim, a graduate of the Moscow

Theological Academy, Candidate of Theology, and at present Metropolitan of Emesa. Successfully discharging his duties, Father Alexios endeared himself for ever to his parishioners and our clergy. We believe that he was a most worthy successor to his predecessors.

Father Alexios was himself succeeded in August 1971, by Archimandrite Makarios Tayar, who also proved himself to be a worthy and diligent representative of the Antiochene Orthodox Church, and zealously concerned himself with the strengthening of sisterly relations between our two Churches.

In May 1977, the post of dean of the Antiochene Podvorye was assumed by Archimandrite Niphon Saikali, who like Father Makarios before him, was also a Candidate of Theology from the Moscow Theological Academy. We wish Father Niphon the same success in his zealous endeavours, like those of his venerable predecessors, for the further development of friendship and cooperation between the Antiochene and Russian Orthodox Churches.

We highly value the love and friendship which the deans of the Antiochene Patriarchal Podvorye so earnestly kindle in the hearts of their flock, for it is these sentiments which bind the relations between our Sister Churches and peoples. It is a source of profound gratification to us that the labours of the Antiochene Patriarchal Podvorye in the cause of the strengthening and development of fraternal relations between the Antiochene and Russian Orthodox Churches bring forth such rich fruits.

We would like to express our deep gratitude to our beloved brother and fellow servant in the Lord, His Beatitude Patriarch Elias IV, for the consistent paternal care he accords the Antiochene Patriarchal Podvorye in Moscow. We pray to God that He may fortify His Beatitude, and wish the most worthy Primate of the Holy Antiochene Church many more long years of life.

We would like to express sincere gratitude and heartfelt appreciation to all who have served so diligently in the Antiochene Patriarchal Podvorye in Moscow over the last thirty years—to the clerics of the Antiochene and Russian Orthodox Churches and to all

those servants of the Church thanks to whose industry and zeal the podvorye churches have been kept in good order, and who have devoted their efforts to ensure the smooth running of parish life.

As a token of the recognition by ourself and the Holy Synod of the value of the services rendered to the Church by the deans of the Antiochene Patriarchal Podvorye in Moscow, of the fruitful benefit resulting from their labours in this lofty office, which have done so much to advance the strengthening of fraternal relations between the Antiochene and Russian Orthodox Churches, and of the friendship between the peoples of our countries, and to mark the 30th anniversary of the renewed activities of the podvorye we deem it right and fitting to confer upon Their Eminences Vasilios, Metropolitan of Bosra and the Arabian Mountains, and Alexios, Metropolitan of Emesa, the Order of St. Vladimir, 1st Class, upon the Very Reverend Archimandrite Makarios Tayar our patriarchal cross and the Very Reverend Archimandrite

Niphon Saikali the Order of St. Vladimir, 2nd Class. To the Very Reverend Archpriest Job Vakas we have awarded the Order of St. Vladimir, 3rd Class.

We take this opportunity of expressing our shared joy at this ecclesiastical celebration and the hope that our present brotherly communion will serve to unite our Churches with still closer bonds.

May the contacts between the Antiochene and Russian Orthodox Churches continue to bring forth fruit!

May the friendship and cooperation between the Soviet and Arab peoples grow constantly stronger!

May this unity, friendship and cooperation, the prayers and toil of the pastors and flock of this podvorye help to strengthen and increase the love of our peoples, thereby consolidating peace among nations, for the good of all Orthodoxy and the greater glory of our Lord God and Saviour Jesus Christ. Amen.

+ PIMEN, Patriarch of Moscow and All Russia

Moscow
November 24, 1978

Jubilee of the Antiochene Church Podvorye

On July 17, 1978, the Antiochene Podvorye in Moscow celebrated the 30th anniversary of the resumption of its activities.

Centuries-old spiritual ties link the Russian and Antiochene Churches. Primates of the ancient Antiochene Church have visited Russian soil to join their voices in prayer with Primates of the Russian Church for the peace of the world and the unity of the Holy Churches of God. Thus in 1655, His Beatitude Patriarch Makarios of Antioch (1648-1672) was a guest of His Holiness Patriarch Nikon.

At the beginning of the last century, the Supreme Authority of the Antiochene Church expressed its desire to send a permanent representative to the Russian Orthodox Church.

In 1848, by decree of the Holy Synod and with the blessing of His Eminence Metropolitan Filaret of Moscow (1782-1867) the Moscow Church of the Ascension and St. Hippatius, Bishop of

Gangra, the Holy Martyr, was made available for the Antiochene Podvorye. The resolution of Metropolitan Filaret on the handing over of the church contains the recommendation that the Antiochene Church send to the podvorye such clerics as would be able to study in the Russian theological schools. This good tradition has survived to the present day.

In 1913, Russia was visited by His Beatitude Patriarch Grigorios IV (Haddad) of Antioch. During his visit to Novgorod he took part in the consecration of Archimandrite Aleksiy Simansky as Bishop of Tikhvin and Vicar of the Novgorod Diocese (who was subsequently His Holiness Patriarch of Moscow and All Russia), as well as in the canonization of St. Ermogen, Patriarch of Moscow and All Russia, held on May 12, 1913.

After the October Revolution, the representative of the Antiochene Patriarch departed from Russia as a result of the

foreign intervention, and the podvorye's activities were interrupted.

During the Second World War, the Antiochene Christians prayed that God bestow His blessing upon the Russian people and for their victory over the foreign invaders.

In 1945, the Local Council of the Russian Orthodox Church, which elected the Patriarchal Locum Tenens Metropolitan Aleksiy (Simansky) of Leningrad, Patriarch of Moscow and All Russia, was attended by His Beatitude Patriarch Alexandros III of Antioch. The Primates of the Antiochene and Russian Churches made a resolution to resume the functions of the Antiochene Podvorye in Moscow. With the blessing of His Holiness Patriarch Aleksiy, two churches on Chistye Prudy in Moscow, both monuments of Russian Church architecture, that of St. Gabriel the Archangel and that of St. Theodore Stratilates the Martyr, were handed over to the podvorye.

The celebrations of the podvorye's jubilee were held in St. Gabriel's, which has been renovated through the efforts of the present dean, Archimandrite Niphon Saikali.

The jubilee festivities lasted from November 20 until December 11. His Beatitude Patriarch Elias IV delegated Metropolitan Vasilios of Hauran and the Arabian Mountains to participate in the festivities, and with him his secretary, Archpriest Job Vakas.

On November 20, the delegation arrived in Moscow, accompanied by Bishop Anatoliy of Zvenigorod, Representative from the Moscow Patriarch to the Patriarch of Antioch. The delegation was met at Sheremetyevo Airport in Moscow by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations; Archbishop Khrizostom of Kursk and Belgorod and Bishop Iov of Zaraisk, deputy heads of the DECR, and the department's Secretary Aleksei Buevsky.

On November 22, Metropolitan Vasilios, accompanied by Archpriest Job Vakas, paid a visit to the Department of External Church Relations and was received by Metropolitan Yuvenaliy. Archbishop Khrizostom, Bishop Iov and Aleksei Buevsky were also present.

On November 23, the Ambassador of the Republic of Lebanon to the USSR, H. E. Antoine Yazbek, gave a reception in honour of the 30th anniversary of the podvorye and the arrival of the delegation from the Antiochene Church. Amongst those invited to the reception were Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Bishop Iov of Zaraisk, Protopresbyter Matfei Stadnyuk, Dean of the Patriarchal Cathedral of the Epiphany and secretary to His Holiness the Patriarch; Archimandrite Niphon Saikali, and Aleksei Buevsky, Secretary of the Department of External Church Relations.

In the evening of November 25, the service was conducted in the Church of St. Gabriel the Archangel by Metropolitan Vasilios, Metropolitan Filaret, Archbishop Pitirim, Bishop Anatoliy and Bishop Iov who were assisted by the dean and the podvorye clergy and members of the Moscow clergy. After anointing the worshippers, Metropolitan Vasilios invoked the blessing of God upon them. When the service ended, Archimandrite Niphon delivered a welcome address. Metropolitan Filaret congratulated the congregation on the podvorye celebration on behalf of His Holiness the Patriarch, and Metropolitan Vasilios responded.

The following day, Divine Liturgy was celebrated in the same church. Metropolitan Filaret read out the message from His Holiness Patriarch Pimen to His Beatitude Patriarch Elias IV of Antioch (see p. 33). Acting on instructions from His Holiness Patriarch Pimen, Metropolitan Filaret conferred the Order of St. Vladimir, 1st Class, on Metropolitan Vasilios, 2nd Class, on Archimandrite Niphon Saikali, and 3rd Class on Archpriest Job Vakas. The Order of St. Vladimir was also conferred on Metropolitan Alexios Abdel Karim of Homs and the patriarchal cross—on Archimandrite Makarios Tayar.

In his reply Metropolitan Vasilios thanked His Holiness Patriarch Pimen on behalf of His Beatitude the Patriarch of Antioch for the constant concern he shows for the podvorye.

Metropolitan Vasilios presented the Antiochene Podvorye, as a gift from His Beatitude Patriarch Elias of Antioch, with a cross made in Jerusalem and containing a relic from the Holy Sepulchre of our Lord; as well as a sign of His Beatitude's gratitude for the love accorded the Antiochene Church and joint prayers for peace.

After the Liturgy, Archimandrite Niphon gave a reception in his residence to mark the jubilee. Present at the reception were all the officiants at the service. Divine Liturgy and the reception were attended by the Ambassador of the Republic of Argentina to the USSR, H. E. Leopoldo Bravo, the Ambassador of the Republic of Cyprus to the USSR, H. E. Demos Hadjimiltis, and the Ambassador of the Republic of Lebanon to the USSR, H. E. Antoine Yazbek.

From November 27 to December 6, the delegation from the Antiochene Patriarchate travelled round the country and acquainted themselves with the life of our Church.

On December 7, His Holiness Patriarch Pimen gave a large reception to mark the jubilee. The reception was attended by the delegation from the Antiochene Patriarchate, as well as by Metropolitan Aleksey of Tallinn and

Estonia. Chancellor of the Moscow Patriarchate, Metropolitan Yuvenalii of Krutitsy and Kolomna, Metropolitan Filaret of Minsk and Byelorussia, Metropolitan Ioann of Yaroslavl and Rostov, Archbishop Pitirim of Volokolamsk, Archbishop Khrizostom of Kursk and Belgorod, Bishop Anatoliy of Zvenigorod, Bishop Iov of Zaraisk, Presbyter Matfei Stadnyuk, Archimandrite Niphon, the podvorye clergy, officials from the synodal departments and representatives of the Moscow clergy. Also present at the reception was H. E. the Ambassador of the Republic of Lebanon to the USSR.

The Council for Religious Affairs of the USSR Council of Ministers was represented at the reception by V. V. Fittsev, deputy head of the council, and V. S. Volodin, head of the international department. Also present were representatives of the Soviet Afro-Asian Solidarity Committee. His Holiness Patriarch Pimen and His Eminence Metropolitan Vasilios exchanged speeches.

On December 11, the delegation departed for Damascus. They were seen off at Sheremetyevo Airport by Metropolitan Yuvenalii of Krutitsy and Kolomna and Bishop Anatoliy of Zvenigorod.

VIKTOR KAZANTSEV

St. Euthymius of Iberia, Mtatsmindeli

For the 950th anniversary of his demise

*Glory to St. Euthymius, the founder of the Iveron Monastery! When once he was serving God, those beside him did see a pillar like unto the sun...**

It is 950 years since the demise of St. Euthymius of Iberia (May 13, 1028), the great saint of the Georgian Orthodox Church, an outstanding theologian and translator.

St. Euthymius of Iberia is called the "Dweller on the Holy Mountain" (*Mtatsmindeli* in Georgian) since he pursued his holy vocation on Mount Athos where he was the hegumen and one of the founders of the Iveron Monastery.

According to Church Tradition the Holy Mountain is the second earthly abode of the Theotokos after Iberia

(Georgia) which was visited by the Most Holy Mother of God and sanctified by Her sermon as early as the 1st century after the Nativity of Christ. The history of Georgian monasticism was providentially bound with Mount Athos throughout many centuries.

In the reign of the Byzantine Emperor Constantine VI (780-797) and Irene (780-802), the Georgians built the Monastery of Atho, a cenobitic cloister, on the Holy Mount, which was later named Magula and subsequently known as the Skete of St. John the Baptist in the Iveron Monastery [1, p. 23].

* Service to the holy and God-bearing fathers who shone forth by their fasting on Mount Athos. Canon, hymn 4, troparion 3. — Orthodox Church Calendar. Moscow, 1976, p. 66.

In 958, Emperor Constantine VII Porphyrogenitus (912-959) established the rights of the Atho Monastery to its estates on the Kassandra Peninsula. There were quite a few Georgian monasteries outside Georgia by that time [2] but it was Athos that became the "Jerusalem and Athens" for the Georgians. "No cultural or educational centre of the past played as important a role in the history of Georgian literature and culture as Iveron. Without this centre the history of Georgian culture would have acquired a different aspect and character" [3, p. 139].

The founders and first hegumens of the Iveron Monastery were St. John Mtatsmindeli (secular name Varazvache Chordvaneli), military leader and adviser to the Georgian King David Kuropalates (Bagrat II; 958-994), and his son Euthymius. They came from the town of Artanudzhi, the administrative centre of Tao-Klardzheti (south-western region of Georgia), where Euthymius was born and spent his early childhood.

St. George of Iberia, Mtatsmindeli († June 29, 1065),* the author of *The Life of John and Euthymius* [4], recounts that Varazvache Chordvaneli, after talking to a hermit who roused his soul to ascetic accomplishments, left his son Euthymius in the care of his wife and father-in-law, the noble dignitary Abugarb, and set off to "the lavra of the four churches" (in Imeritia). After taking monastic vows under the name John in secret, he soon retired to Mount Olympus (Asia Minor) to gain beneficial humility away from his home and worldly glory. "Handsome, stately and well known in the world, he gained even greater fame among monks" [5].

At that time the Byzantine Emperor Romanus II (959-963) was waging war against the Persians. In order to secure himself a reliable rear and to strengthen his alliance with Georgia, the emperor let King David Kuropalates have the disputed frontier regions [7, p. 163]. In 963, Georgian noblemen were sent to Constantinople as hostages to guarantee the keeping of the pledges; the

young Euthymius was among them with his grandfather Abugarb who had taken him from his mother several years earlier "to bring up in luxury" [5]. Another version says that Abugarb and his grandson went to Constantinople not as hostages but on an official business, probably on a diplomatic mission [6, p. 128].

At the same time Divine Providence brought Euthymius's father, St. John, to Constantinople. "As everything was preordained from above John too came to the emperor's court and was told that his son was there" [5]. St. John asked his father-in-law Abugarb to give him back his son, but was refused. This came to the knowledge of Emperor Nicephorus II Phocas (963-969), and he decided to test whom the boy Euthymius would go to. The reunion of John and Euthymius took place in the palace (probably the Vlachernae) in the presence of the Byzantine Emperor. The minute Euthymius saw his father he ran to him and stayed with him. St. John received his son as a gift from above and took him to Mount Olympus, where he immediately started preparing Euthymius for his future career as a translator: "Here the boy studied Georgian and Greek, and at first he even had a better command of Greek, speaking Georgian with difficulty" [7, p. 163]. Another version is that "John first sent his young son to the best school in Constantinople so that moral virtues be combined in him with education, useful for the salvation of many" [6, p. 129].

The young Euthymius spent several years in preparation for his future monastic life and scholarly activities. He learnt to read and write, studied different subjects and languages and was introduced to theological wisdom, his sharp (according to ancient testimony) intellect gaining deep insight into Holy Scripture. In that period young Euthymius made his first attempts at translating, which gained perfection as he developed spiritually.

The Lord decreed for him to become a monk on Mount Athos where Euthymius followed his father in 965.

"John went to Mount Athos to join St. Athanasius the Athonite (feast day, July 5) who had settled on Athos in 960-961 and founded the Great Lavra

* For information on him see: Bishop Iliya of Shemokmedi (Gudushauri-Shiolashvili). **St. George Mtatsmindeli. For the 900th Anniversary.** — The Journal of the Moscow Patriarchate, 1966, No. 6, pp. 48-54.

here in 963-965. Athanasius, whose mother came from Lazistan [she was a Georgian from Colchis] had spent many years on Mount Olympus (Asia Minor), in the Monastery of Michael Malein...." [8]. The life-long friendship and spiritual affinity between Athanasius and John probably originated from there.... St. Athanasius mentions in his testament that he and John were "of the same age" and had grown old together... (St. Athanasius was born in 920). "When Athanasius completed the building of the magnificent Lavra on Mount Athos in 965, he was joined by his friend John and John's young son Euthymius" [3, p. 143; 9, p. 105].

St. Athanasius gave the Georgian ascetics a cordial welcome, and they stayed in the Great Lavra for several years. The young Euthymius became an obedientiary to St. Athanasius. When he came of age, Euthymius took monastic vows and was ordained hieromonk. By that time he had gone far in his learning; with God's help he knew many Books of Holy Writ by heart, "and he was like the wise Solomon" [5].

Sometime later (no later than 969) [10] St. Euthymius's uncle, the renowned military leader Tornike Eristavi [11] came to Mount Athos from Georgia to play a unique role in the history of Iveron Monastery [12]. He took monastic vows under the name of John [12, p. 63], but shortly afterwards once again though for a brief spell only, took up sword and shield to help the Byzantine Emperor Basil II (976-1025) subdue the uprising of his vassal ruler Varda Sklir in 976. According to the unanimous testimony of Georgian and Greek historians, Tornike-John received the blessing of Archbishop of Mtskheta [Catholicos Arsenius II, 955-980] and hurried to the rescue of Byzantium at the head of twelve thousand select Georgian warriors. Having defeated Varda Sklir's mutinous army and re-established peace and quiet in Christian Byzantine he returned to Mount Athos with a great fortune, part of which he distributed among the monks, and the rest he donated for the building of the Iveron Monastery [13, pp. 17-19; see also 14].

By that time a great many Georgian monks had gathered round John, Euthymius and Tornike-John on Mount Athos.

Athanasius's Lavra becoming too small for them, the question of building an independent Georgian monastery arose: "On pondering it over, our fathers said," relates St. George of Iberia, "it is impossible for us to stay here any longer; we are people of distinction and Georgians will turn to us", and so it was decided to build a monastery separately and in their own way" [15, p. 12].

Sts. John, Euthymius and Tornike-John, after holding counsel with St. Athanasius, acquired a plot of land six hours walking distance from the Great Lavra, on the sea coast.

The building of the Iveron Monastery was started in 980 on the site where there had once stood the St. Clement Monastery. St. Euthymius took an active part in the building. The Georgian monks first built a church dedicated to St. John the Baptist, then a great many cells and a high wall with loopholes around them. The Iveron Monastery was called so from the very beginning but it was also referred to as the St. Clement cloister for a long time after. The Iveron Monastery already existed in 982; acts written and signed by St. John in 982-984 have come down to us. The Georgians are known to have made a second monetary deposit to the Athos Protatos in 984, as was due on completion of a construction [15, p. 18]. There is also a settlement dated February 985 made by St. Athanasius the Athonite on John of Iveron under the chrysobull of Emperor Basil II, by which the Iveron Monastery was entitled to money and houses in Chrisopole [16]. In acknowledgement of services rendered by St. Tornike-John to Basil II, the Iveron Monastery was under the special patronage of the Byzantine emperors and enjoyed the status of absolute self-government. About that time (no later than 985) the ascetic, Nicephorus, famous for his saintly life, came to Athos from Rome, bringing six disciples with him. At the invitation of Sts. John and Euthymius, they first settled in the Iveron Monastery. St. Nicephorus grew close to and friendly with St. Euthymius and with his help built the "Roman" (Karakallou) Monastery. The Georgian ascetics were so eminently friendly and hospitable that the Benedictine monks

frequently visited the Iveron Monastery [9, p. 111].

Despite the separation from the Great Lavra the spiritual union between St. John of Iberia and St. Athanasius the Athonite grew ever closer. St. Athanasius held St. John in great esteem and appointed him spiritual guardian (*epitropos*) of his Lavra. There is an extant letter written in 985 by Athanasius regarding John, in which he speaks gratefully of his friend: "This man has done a lot for us by frequently visiting the capital, interceding with the emperors from the time of Emperor Nicephorus Phocas's up to our days" [9, p. 105].

St. Euthymius must have frequently accompanied his father on those trips as he was being trained not only to succeed his father in the administration of the Iveron Monastery, but also as father superior at the Great Lavra, in accordance with St. Athanasius's will: "I appoint Master John of Iberia who served me for many years with profound humility, guardian of the Lavra after my death; and after his death, his son, Euthymius" [1, p. 208; see also 17, pp. 124-125; 18, p. 240].

It is maintained in *The Life of Sts. John and Euthymius* that even in the lifetime of St. Athanasius, as hegumens of the Great Lavra, they accepted a lot of responsibility for its administration [15, pp. 47 and 56].

St. Tornike-John did not share the burden of this responsibility for shortly after the foundation of the Iveron Monastery he passed away peacefully in the Lord († 987; according to Academician K. Kekelidze in 985 [3, p. 145]). The loss caused a lot of grief in the monastery. Deeply mourning their deceased brother, Sts. John and Euthymius decided to retire to Sinai (according to different sources, to Spain where many Georgians lived at that time). But, yielding to the pleas of the brethren, St. Athanasius's request and the wish of the emperor himself, they stayed on Athos. Soon after Tornike-John's death "John was afflicted by gout and became bedridden for many years, suffering terrible pain" [15, pp. 19-20]. St. Euthymius's help enabled him to carry on with his duties as superior. St. Euthymius, like his father, command-

ed indisputable authority among the monastery brethren, for "he was God fearing, chaste and full of virtue; he had uprooted all false desires from his heart..." [5].

Divine Grace and the protection of the Most Holy Mother of God were repeatedly manifested in St. Euthymius' life.

One day he fell mortally ill. St. John prayed tearfully for his son's recovery before the Iberian Icon of the Mother of God, which the monastery had acquired miraculously [19]. Then he went to Euthymius's confessor to ask him to go to his ailing son's cell with the Holy Sacrament to communicate him. Returning to his son and opening the cell door, St. John smelt a wonderful fragrance and saw his son sitting up in his bed, completely recovered. John asked in amazement: "What has happened, my child?" Euthymius answered: "The Queen of Heaven in all Her glory appeared to me and asked in Georgian: 'What's wrong with thee, what ails thee, Euthymius?' And when I answered: 'I'm dying, O Heavenly Queen'. She came closer and took me by the hand, saying: 'Thou art no longer ill, fear not, arise and speak eloquently in Georgian'" [15, pp. 25-26]. According to another source, this miraculous recovery took place earlier on Mount Olympus [7, p. 163]. From that time St. Euthymius had a special gift for writing and attained a perfect knowledge of the structure, richness and harmony inherent in the Georgian language.

St. Euthymius did his first translations in 975-977. The earliest of the known dated translations is *The Homilies of St. Basil the Great*. The translation was done in "the 5th indiction of the year 6480", i. e. in 977. St. Euthymius translated *The Revelation of St. John the Divine* about the same time, and St. Andrew of Caesarea's commentary to it. We have a copy of this text made by one Sabas in 978 [7, p. 164].

While they were still in the Athanasius Lavra, St. John said to his son: "The Georgian land, my son, has a great need for books, and many books are wanting; I can see that God has generously endowed you; so work to increase the gift granted by the Lord" [13, p. 28]. Following this call, St.

Euthymius "improved himself through secret deeds, enhancing abstinence by abstinence and virtue by virtue..." [20, p. 106].

He excelled in obeying his parent's will. Once, when there was a terrible drought on Mount Athos, St. John said to Euthymius: "Go, son, with a litany to [the Church of] St. Elijah and take your raincoat with you." Hearing this, the brethren were amazed, but St. Euthymius did as his father had told him. As he reached the Church of St. Elijah the Prophet and started to say a moleen the rain began to pour and everyone dispersed, while Euthymius put on his raincoat and continued praying, thanking God [5].

Before his demise, which happened on July 12, 998 (according to Academician K. S. Kekelidze, in 1005), St. John summoned all the monks of the Iveron Monastery, blessed them and passed on the abbotship to his son. St. Euthymius buried his father with due honour. Miraculous healings began to occur at the grave of St. John of Iberia. Then St. Euthymius built a church dedicated to All the Holy Fathers over his father's grave.

As can be seen from St. John's testament, by the time of his death his son had translated 26 literary monuments. This list was considerably enlarged later on. St. Euthymius's translations usually include additional relevant information and the translator's own commentaries which show his keen intellect and profound theological knowledge.

St. Ephraem Mtsiri, a Georgian writer of the 11th century, describes St. Euthymius's manner of translating as follows: "Through the grace of the Holy Spirit he had the power to cut and add." Academician K. S. Kekelidze offers the following comment: "Bearing in mind his compatriots' intellectual needs, he cut bits and pieces from the translated original, added information from different sources or rearranged the order of articles and paragraphs according to his own judgement" [12, p. 34]. St. Euthymius, having formally succeeded to the abbotship, held it for 14 years, attending not only to the needs of the three hundred monks of the Iveron Monastery but managing the

affairs of St. Athanasius's Lavra as well [15, p. 30]. He had in fact taken over the management of the Iveron Monastery even earlier: "Euthymius... even in his father's lifetime, because of his father's age and illness, was elected hegumen by the Georgian monks and confirmed by Emperor Basil..." [9, p. 157].

In 1008, St. Euthymius, as the monastery's hegumen, had business contacts with the Russian clergy who lived near Thessalonica (in the village of Araventkii): Presbyters Pavel Poplavitsyn and Ioann Zvezditsyn, Archdeacon Konstantin Vsezeliev, and others. St. Euthymius gave the latter a plot of land as a present, on which the Russians built a church [9, pp. 159-160].

A person of inexhaustible kindness, as the compiler of his *Life*, the Greek Monk Cosmas (1758), tells us, he took special care of the elderly monks residing on Mount Athos for whom he built hospitals and houses.

Throughout the 14 years of his abbotship, St. Euthymius zealously continued the work of his father towards improving the Iveron Monastery. He did not only preach to the brethren almost every day, citing examples from the life of the holy ascetics for their edification, but constantly set a personal example of unblemished conduct: he was at Midnight Office before others, never sat down during Liturgy, on three days a week (Wednesdays and Fridays, as prescribed, and Mondays, in honour of St. Michael the Archangel) he stayed in his cell and did not touch food till sunset. On those days the saint had only bread and water. The rest of the days he ate with the other monks. He made a point of never talking in the refectory which the monks entered singing the Psalm *I will extol thee, my God, O king....*

St. Euthymius introduced in his monastery the order of service for the whole year as it is given in the Greater Synaxarion; he also compiled the monastery rule and regulations which were observed till the end of the 19th century in the Iveron Monastery. "He regularized life in the monastery and its liturgical practice. His disciplinary regulations covered everything: how monks should bear themselves in

church, at meals, at work and at leisure. It should be generally noted that St. Euthymius was a great expert in law [22, p. 73]. In *The History of Georgia* we read: "The works of Euthymius the Athonite on the theory of law vividly demonstrate the considerable achievements of Georgian scholarship in the given period. He wrote *Mtsire sdzhuliskanoni* (Lesser Nomocanon) which is a kind of encyclopaedia of ecclesiastical, civil and criminal law. The book has an appendix containing Euthymius's teaching on the nature of crime. This is a monument to the high standards of Georgian mediaeval thought and the author's outstanding talent" [22^a, p. 73].

It should be noted that the rule and regulations introduced by St. Euthymius showed the influence of the *Nomocanon* compiled by St. John the Faster, which St. Euthymius translated into Georgian [23, p. 89]. St. Euthymius forbore admitting youngsters into the novitiate but placed them under obedience to experienced startsy to be gradually prepared for monastic life. He took utmost pains to ensure that there be nothing to disturb or divert one from prayerful concentration in the monastery. Many of the rich and distinguished men who came to the monastery were, after a brief trial period, refused admission to monastic vows and permission to stay in the monastery: "Forgive us," said St. Euthymius, "but we cannot profess you; you are men of distinction while we are poor people and pilgrims (in the spiritual sense)..." Only those of them who were able to submit themselves to the strict demands of the monastery rule were permitted to stay. The saint more readily accepted simple and humble men.

Everything in the monastery was held in common; all the brethren had to work in the fields and the orchards and do other household tasks of the monastery, St. Euthymius setting an example in everything. Despite the heavy load of a hegumen's duties and his translating work, he found time for solitary ascetic feat in which he excelled, obtaining the invincible and great power of faith through which he could work miracles.

The dwellers on the Holy Mountain have a custom of climbing to the moun-

taintop on the Feast of the Transfiguration for All-Night Vigil and Liturgy. Once St. Euthymius, having ascended to the summit as usual on that day, was celebrating Divine Liturgy at the request of the monastery brethren, and as he intoned: "Sing, cry aloud, and shout uttering the triumphal song", and the brethren sang: "Holy, holy, holy Lord of Sabaoth", a sudden flash of lightning dazzled everyone, and the mountain quivered. The monks fell prostrate with fear as Christ's disciples had done before them. St. Euthymius, however, was immune to fear, remained standing unshaken and spoke to them saying "Fear not, for the Lord has blessed this feast and granted us His Light." Then he calmly proceeded with the Liturgy [6, p. 132].

Another time, when St. Euthymius was in Thessalonica on monastery business, the local archbishop prevailed upon him to enter a theological dispute with a Jew who had publicly denounced the Christian doctrine. Arguments from Holy Scripture reduced the Jew to utter confusion and, unable to reply, he burst into blasphemies. "May thy lying lips fall mute!" exclaimed St. Euthymius, and all of a sudden the lips of the blasphemer were not only silent but also breathless, and he dropped dead at the saint's feet as Ananias and Sapphira were laid prostrate at St. Peter's feet. Compassion made St. Euthymius take the lifeless Jew by the hand and bring him back to life. "Raised from the dead, the man begged for Holy Baptism with a feeling of sincere faith, offering all his treasures to the monastery; but Euthymius ordered them to be distributed among paupers and personally administered to him the blessed gift of everlasting life in the redeeming waters of the font" [6, p. 132].

The cares of the abbotship were taking up a lot of St. Euthymius's time necessary for his translating work. His associates, Archbishop Arsenius of Ninotsmindi and Hieromonk John Grdzelidze, realized the great loss to the Georgian Church. They helped St. Euthymius to complete the improvement of the Iveron Monastery after which he passed the abbotship to his relative, George Varazvache, in 1015. Retiring to his cell, the saint devoted

the remaining years of his life entirely to translating, editing prayer books and correcting the Georgian translation of Holy Scripture from Syro-Chaldaean by collating it with the Greek text.

By the end of his life St. Euthymius had translated hundreds and thousands of pages, an immense cascade of manuscripts [24]. The list of his translations includes the *Four Gospels*; *The Revelation*; *Interpretation of the Gospel According to St. John* by St. John Chrysostom; *Interpretation of the Gospel According to St. Matthew and the Psalms of David* by St. Basil the Great; *Interpretation of the Lord's Prayer* by St. Gregory of Nyssa; the spiritual homilies of St. Gregory of Nazianzus and St. Maximus Confessor; Abba Dorotheus's *Instructions*; numerous sermons by St. Gregory of Nazianzus, St. John Chrysostom, St. Andrew of Crete, and St. Gregory of Nyssa, as well as a great many hagiographic, liturgical and canonical monuments [25].

St. Euthymius had an equally perfect command of Georgian and Greek, being therefore a bilingual writer. According to many scholars*, he was the author of the apologetic (in the spirit of the Christian doctrine) adaptation and translation into Greek of the Georgian version of the famous narrative *Barlaam and Joasaph* (Balavar's Wisdom) [26] **.

Furthermore, St. Euthymius translated into Georgian St. John of Damascus's theological treatise *The Fount of Wisdom* (later translated also by St. Ephraem Mtsire and St. Arsenius of Kalt); the apocryphal collection on the lost Holy Mother of God attributed to St. Maximus Confessor, the so-called *Gospel of Thomas*, and a number of other monuments. He also compiled a list of the rejected (apocryphal) books which are "not acceptable to the Greek

Church"—the list basically reproduced the well-known *Index of Pope Gelasius I* (492-496)—and sent it to Georgia to be used by the Georgian Orthodox Church.

Academician K. S. Kekelidze emphasizes that there is not a single branch of ecclesiastical literature which St. Euthymius did not contribute to with his translations. The number of works he translated amounts to a hundred, and his biographer, St. George of Iberia says in amazement: "He enriched our country with translations of holy books and surprised everyone, for there has been no translator like him in our language, and I do not think there will be in the future!" [27, ibid. p. 144].

It should be noted here that some of St. Euthymius's autographs have been preserved to this day [28].

The saint's labours even in his lifetime received the grateful recognition of his contemporaries. Among his admirers were the Georgian King David Kuropalates and the Byzantine Emperor Basil II. Being extremely meek St. Euthymius declined the latter's request to accept the archpastor's staff and rule the Cypriot Church.

Yet the saint's love for his motherland was so strong that he made up his mind, at the invitation of the Georgian King David Kuropalates, to leave the Holy Mount for a while, and spent four years in Georgia where he taught and amended the mores and customs of his people. In that period he founded the Monastery of St. Stephen the Protomartyr († c. 34) in Kakhetia, near the town of Telavi, on the river Bedigris-tskhali. St. Euthymius's return to Athos was greeted with great joy by the monks of the Iveron Monastery. But instigated by an evil spirit, two attempts were made to kill him: in the first attempt two brothers were killed defending the saint, in the second another plotter's hand dried up as he picked up a weapon. When he repented and asked for forgiveness the saint prayed for the sinner and healed his hand.

Presently some difficulties arose on the Holy Mount, and St. Euthymius departed to Constantinople at the request of the monks. As a result of his petition to Emperor Constantine VIII

* With the exception of Franz Dölger, professor at the Munich University, who attributes the Greek metaphrasing of *The Life of Barlaam and Joasaph* to St. John of Damascus. See F. Dölger, *Der griechische Barlaam-Roman, ein Werk des Johannes von Damaskos* (Studia Patristica et Byzantina, 1; Etal, 1953).

** Academician S. Nutsubidze maintains that the Georgian version of *Barlaam and Joasaph* was written by the Georgian writer Ioann Moskh Aeskhi; † 634).

(1025-1028), the needs of the Athos brethren were satisfied.

His visit to Constantinople, however ended tragically: on May 8, 1028, the saint fell off a mule which bolted suddenly and was mortally injured. On May 13, 1028, he died in the Lord.

St. Euthymius's relics were later translated to the Holy Mount and preserved in the Iveron Monastery, in the Church of St. John the Baptist. Under George II of Iberia († 1065), superior of the Iveron Monastery in 1044-1056, the relics were translated to the monastery's Cathedral Church of the Dormition. They are there to this day, famous for many healings, in the marble tomb by the western wall of the inner narthex, with the relics of Sts. John and George of Iveron.

At the 1103 Local Council, convened by the holy and Orthodox King David II, the Builder, of Georgia, St. Euthymius's canonization was confirmed; he was referred to as "saint, blessed, and enlightener" of Georgia [12, *ibid.* p. 71].

His feast is celebrated reverentially by the Orthodox Church to this day.

NOTES

[1] A. Natroev. *Iversky monastyr na Afone, v Turtsei, na odnom iz vystupov Khalkidonskogo Poluostrova* (The Iveron Monastery on Mount Athos, in Turkey, on One of the Promontories of Chalcidice Peninsula). Tiflis, 1910.

[2] The Monastery of the Holy Cross (near Jerusalem), the monastery on the banks of River Jordan (Ab-Alassy Village), the skete near the Pharran Lavra (4th century), the Monastery of St. John the Divine in Jerusalem (5th century), the monasteries on Taurida Peninsula and on Mount Olympus (Asia Minor) (6th century), the Monastery of St. John the Baptist in Constantinople (8th century), and others. Ancient liturgical monuments provide evidence that as early as the end of the 5th and beginning of the 6th centuries Georgian ascetics conducted divine services in Palestinian monasteries in their mother tongue which they preserved carefully and enriched zealously on Mount Athos. Cf. M. G. Dzhanashvili. *Gruzinskie obiteli vne Gruzii* (Georgian Monasteries Outside Georgia). Tiflis, 1899; L. Menabde. *Ochagi drevnei gruzinskoi pismennosti* (The Centres of Ancient Georgian Literature). Vol. 1, part 1, 1962; *Jerusalem Book of Canons of the 7th Century* (Georgian Version), Pub. K. Kekelidze. Tiflis, 1912.

Archaeologists recently discovered several other ancient Georgian monasteries: in the vicinity of Antioch (*Bedi Kartlisa*, 1951, No. 9, pp. 17-20), in the Egyptian deserts (*Coptic Studies in Honour of W. E. Crum*. Boston, 1950, pp. 495-500), in the Jordan desert and in the vicinity of Bethlehem (P. Virgilio Corbo. *The Diggings in Hirbet*

Siyar el-Ganam (Shepherds' Field) and the Neighbouring Monasteries. Jerusalem, 1955; V. I. Chachnidze. *Peter Iver and the Archaeological Excavations of the Georgian Monastery in Jerusalem*. Tbilisi, 1977).

[3] K. Kekelidze. **From the History of the Athos Literary School.** — "Transactions of the Tbilisi State University". Philological Faculty. Vol. VI [2] Tbilisi, 1937, pp. 139-160 (in Georgian).

[4] St. George of Iberia, Mtatsmindeli, was born in Samtskhe (Southern Georgia) in 1009 or 1014. After getting an encyclopaedic education in Constantinople he returned to Georgia where he took monastic vows in 1034. In 1040 he went to Athos to continue the work of translating service books and the works of the Holy Fathers begun by St. Euthymius. He translated the Great Synaxarion; the Acts and Epistles of the Apostles; the twelve Menia; the Octoechos; the Triodion and Pentecostarion; the Euchologion; the Psalms; the Horologion; some works of St. Basil the Great, St. Cyril of Jerusalem, St. Ignatius Theophoros, St. Gregory of Nyssa, St. Theodore of Studios. The Acts of the 6th Ecumenical Council "and many other useful and holy books...."

St. George's original work **The Life of John and Euthymius** is widely known, supplying comprehensive data on the foundation and internal affairs of the Athos-Iveron Monastery under its first superiors [13 and 15]. A manuscript copy has come down to us made from the original in 1074 on Mount Athos by Monk Michael Dachalisoneli of the Iveron Monastery. The Latin translation of the monument has been published by the Belgian orientalist P. Peeters, with an introduction and commentaries: P. Peeters. **Histories monastiques géorgiennes**. Brussels, 1923, pp. 8-68. See also: M. Sabinin. *Sakartvelos samotkhe* (The Paradise of Georgia). St. Petersburg, 1882, pp. 401-432 (in Georgian). He also wrote *Zhitie svyatykh slavnykh otets nashikh Ioanna i syna ego Evfimia, perelagatelya Svyashchennogo Pisania. — Polnoe zhizneopisanie svyatykh Gruzinskoi Tserkvi Zherebii Bozhiei Materi* (The Life of Our Glorious Holy Fathers John and His Son Euthymius, the Translator of Holy Scripture — Complete Lives of the Saints of the Georgian Church. The Abode of the Mother of God). Part 2, St. Petersburg 1872, pp. 127-160.

In the Central State Historical Archives of the Georgian Soviet Socialist Republic we found **The Life of John and Euthymius of Athos**, manuscript L. 51, Folio No. 1462 Tedo Zhordania. Bishop Kiron Sadzaglishvili comes up with some interesting observations, comparing **The Life of John and Euthymius** with the **Lives** of northern-Russian saints in one of his unpublished manuscripts. See: CSHA of GSSR, Folio No. 1458, Com. Dep. 1

[5] The Synaxarion **Lives** of the 11th-14th centuries. Euthymius Mtatsmindeli. — "The Monument of Ancient Georgian Hagiographic Literature" Book IV. Arrangement of texts and extensive scholarly commentaries by E. Gabidzashvili. Editor Iliya Abualadze. Tbilisi, 1968, pp. 46-93 (in Georgian, quotations from the manuscript translation). E. Gabidzashvili offers cogent arguments to the effect that the Synaxarion redaction of **The Life of John and Euthymius** was made soon after St. Euthymius's death, in 1028-1029 (i. e. before the fuller redaction of St. George of Iberia) and its author must have been Basil Bagratisdze, former superior of the Khakhul Monastery in

Georgia, who came to Mount Athos at that time. It is known to have blessed the young George of Iberia when he was brought to the Khakhuli Monastery. Prof. E. P. Metreveli has discovered Basil Bagratisdze's "Hymn to St. Euthymius" which he wrote in 1029-1033 and which was later included by St. George of Iberia in the Georgian canonization under May 13.

[6] A. N. Muraviev. *Svyataya Gora Afonskaya. Ivera. Ivir* (Holy Mount of Athos. Lavra. Iveron). — "Letters from the East in 1849-1850". Part 1. St. Petersburg, 1851, Letter VI, pp. 110-143.

[7] K. S. Kekelidze. Euthymius of the Holy Mountain — "The History of Old Georgian Literature". Vol. I. 3rd Edition. Tbilisi, 1951, pp. 162-189 (in Georgian).

[8] *Zhitie prepodobnogo Afanasia Afonskogo* (The Life of St. Athanasius the Athonite). Published by I. Pomyalovsky. St. Petersburg, 1895, p. 4-9; G. Litavrin. *Byzantine Society and State in the 10th-11th Centuries*. Moscow, 1977, p. 169.

[9] Bishop Porfiriy Uspensky. *Istoria Afona* (The History of Athos). Part III. *Afon monashesky* (Monastic Athos). Kiev, 1877.

[10] In the Typicon of St. Athanasius's Lavra, written in 969, there is a mention of "the cell of John and Tornike" [16, p. 273].

[11] *Eristavi* (Georgian) is the head of a tribe, military leader, a prince; governor of a district in feudal Georgia. This title later became the surname of the Aragvi and Ksans sovereign princes.

The Georgian national poet Akakiy Tsereteli, wrote the poem *Tornike Eristavi* dedicated to St. Tornike-John Eristavi. See A. Tsereteli. *Poetry and Verse* (translated by S. Spassky). Moscow-Leningrad, 1963, pp. 273-340.

[12] A. S. Khakhanov. *Svyatye Ioann i Evtimiy — perevodchiki* (Sts. John and Euthymius — translators); "Essays on the History of Georgian Literature". 2nd edition, Moscow, 1897, pp. 61-71.

[13] George of the Holy Mountain. *Zhitie svyatogo Ioanna i svyatogo Evtimia* (The Life of Sts. John and Euthymius). Prepared for publication by I. Dzhavakhishvili. Introduction by A. Shanidze. — "The Monuments of the Old Georgian Language". Vol. III, Tbilisi, GSSR Academy of Sciences, 1946 (in Georgian).

[14] M. Tarchnischvili. *Tätigkeit des hl. Euthymius und der Aufstand des Bardes Skleros. — Oriens Christianus*. Vol. IV, 2/1954, pp. 113-124.

[15] George of the Holy Mountain. *Zhitie Ioanna i Evtimia* (The Life of John and Euthymius) — The manuscript of the Iveron Monastery of Athos, 1074, with the Synodicon. Introduction by A. Khakhanashvili and M. Dzhanashvili. In the supplement [The Life of St. George Mtsmindeli]. Tiflis, 1901 (in Georgian).

[16] Archimandrite Antonin Kapustin. *Zapiski poklonnika Svyatoi Gory* (Notes of a Venerator of the Holy Mount). Kiev, 1864, pp. 61-62. See also: *Ukazatel aktov, khranyashchikhsya v obiteleyakh Svyatoi Gory Afonskoi* (Index of the Acts Kept in the Monasteries of Holy Mount Athos). — "The Journal of the Ministry of Public Education", 1847, part 5; S. G. Kaukhchishvili. *Acts of the Iveron Monastery on Athos*. Tbilisi, 1971 (in Georgian and Greek).

[17] P. Meyer. *Die Haupturkunden für die Geschichte der Athosklöster*. Leipzig, 1894.

[18] A. A. Dmitrievsky. *Opisanie liturgiches-*

kikh rukopisei, khranyashchikhsya v bibliotekakh Svyatoi Gory Afonskoi (An Account of Liturgical Manuscripts Kept in the Libraries of the Orthodox East). Vol. I *Typica*, Kiev, 1895.

[19] The Iberian Icon of the Mother of God hanging on the gates of the Iveron Monastery is also called the Gate-Keeper, or the "Portress of the Porta" (from the Greek *Portaeteota*); hence the occasional reference to the Iveron Monastery as the Portaitis. St. Gabriel, a Georgian dweller on the Holy Mountain, was granted the honour of receiving the miraculous Iberian Icon of the Mother of God as it came floating in a column of fire from the sea. For the story of how the Iberian Icon was acquired, see: Archbishop Sergiy. *Iverskaya svyataya i chudovornaya ikona Bogomateri na Afone i spiski eyo v Rossii* (The Holy and Miraculous Iberian Icon of the Mother of God on Athos and Copies of It in Russia). Moscow, 1879. Bishop Kirion Sadzagishvili. *Zaslugi gruzinskogo monashestva i monastyrei diya otechestvennoi Tserkvi i obshchestva* (The Services of the Georgian Monks and Monasteries to the Georgian Church and Society). Tiflis, 1899, pp. 34-36; "The Journal of the Moscow Patriarchate", 1957, No. 10, pp. 10-12, and others.

[20] Azaria (monk, Russian dweller on the Holy Mountain). *Zhizn prepodobnogo i bogoslovnogo otsa nashego Evtimia Novogo [Iverskogo]* (The Life of Our God-Bearing Father St. Euthymius the New [of Iberia]). — "The Athos Patriarchate or the Lives of the Saints Who Shone Forth on Holy Mount Athos". Part I, St. Petersburg, 1875, pp. 103-112.

[21] Quotations from the book: Tsiala Kurtsikidze. *More About Euthymius of Iberia's Method of Translation* — "Mravaltavi. Historical and Philological Researches". Vol. VI. Tbilisi, 1978, pp. 24-34. Examining the homily of St. Basil the Great "On Faith in the Holy Trinity" in the Georgian translation by St. Euthymius, T. Kurtsikidze found a fragment interpolated by the translator from the reading of St. Gregory of Nazianzus "On the Son". She finds the reason for this interpolation in the fact that St. Basil the Great virtually did not say anything about the two Natures of Christ the Saviour, and St. Euthymius tried to correct the omission.

[22] Hieromonk Iliya Gudushauri-Shiolashvili *. *Istoria Iverskogo monastyrja na Afone* (The History of the Iveron Monastery on Mount Athos). Course work of a 4th-year MTA Student at the Department of Byzantology. Trinity-St. Sergiy Lavra, 1960.

[22a] N. Berdzenishvili, I. Dzhavakhishvili, S. Dzhanashvili. *Istoria Gruzii* (The History of Georgia). Tbilisi, 1946, p. 183. Quot. from [22].

[23] A. Khakhanov. Data on St. Euthymius, the Georgian Translators of the Nomocanon and the Georgian manuscripts of St. John the Faster's Canons. — In the book by N. A. Zaozersky and A. M. Khakhanov. *Svedenia o svyatotom Evtimii, gruzinskem perevodchike Nomokanona i gruzinskikh rukopisyakh Kanonov Ioanna Postnika* (The Nomocanon of St. John the Faster in Its Georgian, Greek and Slavic Redactions). Moscow, 1902, pp. 85-96.

[24] The material for the study of the Athos manuscripts comes mainly from the two volumes

* Today His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia.

of the famous catalogue of the Greek historian and paleographer S. Lambros (Athens, 1888 and 1895), the second volume of which includes an account of the manuscripts of the Iveron Monastery. See also *Catalogue des manuscripts géorgiens de la Bibliothèque de la Laure d'Iviron au mont Athos*. Paris, 1931-1934; Linos Politis. *Guide to the Catalogue of Manuscripts*. Athens, 1961; Idem. *Supplementary Catalogues of Manuscripts on the Holy Mount*. Thessalonica, 1973.

[25] A list of translations by St. Euthymius is given in *The Monuments of the Old Georgian Language*. Vol. III, Tbilisi, 1946, p. 29-30 (in Georgian); A. A. Tsagareli. *Svedenia o pamyatnikakh gruzinskoi pismennosti* (Data on Georgian Literary Monuments). 1st Edition, St. Petersburg, 1886, pp. 55-59. See also: *The Old Redaction of the Georgian Patericon in Euthymius the Athonite's Translation from the 11th Century Manuscript*. — "Old Georgian Translations of Mediaeval Novels." Vol. I, Tbilisi, 1966, pp. 05-060, 3-163; E. S. Guinashvili. Euthymius the Athonite's Canonical Anthology "The Lesser Nomocanon". Tbilisi, 1971 (in Georgian).

[26] P. Peeters. *La première tradition latine de "Barlaam et Joasaph" et son original grec*, — *Analecta Bollandiana*, Vol. XLIX, 1931, p. 276-312; D. M. Lang. St. Euthymius' the Barlaam and Joasaph Romance. — "Bulletin of Oriental and African Studies University of London", Vol. XVII, part 2. M. Tarchnischvili. Die Anfänge des schriftstellerischen Tätigkeits d. Euthymius d. Iberers "Orients christianus". Vol. IV, 1954, pp. 26-37; Sh. I. Nutsubidze. *Origins of the Greek novel "Barlaam and Joasaph"*. Tbilisi, 1956 (in Georgian); *The Georgian Redaction of the Story "Barlaam and Joasaph"*. Pub. I. Abuladze, Ed. A. Shaniadze. Tbilisi, 1957 (in Georgian); B. L. Fonkich. *Perevodcheskaya deyatelnost Evfimiya Svyatogorska i biblioteka Iverskogo monastyrja na Afone v nachele XI v.* (Translating Work of Euthymius of

the Holy Mountain and the Library of the Iveron Monastery on Athos in the Early Part of the 11th cen.) — "Palestine Symposium", Part 19(82), Leningrad, 1969, pp. 165-170; E. G. Khintibidze. *The Greek Metaphrasing of the Life of Barlaam and Joasaph — Hagiographic Work*. — "Studies of Tbilisi University. Archaeology. Classical Philology. Byzantinist Section". Vol. 162, 1975, pp. 125-130 (in Georgian). In his article devoted to establishing the dates of the Venice (Cod. Marcianus Gr. VII, 26) and Paris (Cod. Parisianus Gr. 1771) copies of the Greek version of "Barlaam and Joasaph" (cf. "Byzantinist's Essays", Moscow, 1977, pp. 210-215) whose lemmata contain direct reference to the authorship of St. Euthymius, B. L. Fonkich states that they were written in the 12th century.

[27] K. Kekelidze. *Study po istorii drevnegruziniskoi literatury* (Studies in the History of Ancient Georgian Literature). Vol. IX, Tbilisi, 1963, p. 144.

[28] In the catalogue of Georgian manuscripts and old printed books of the Iveron Monastery on Athos (A. Tsagareli. *Svedenia o pamyatnikakh drevnegruziniskoi pismennosti* — Data on Monuments of Ancient Georgian Literature. Part 1, St. Petersburg, 1886, pp. 69-96) NN 29, 54, 60, 66-68, 70, 72-75 describe St. Euthymius' translations, NN 67, 72-75 are his autographs.

See also: N. Ya. Marr. *Iz poezdki na Afon. O gruzinskikh rukopisakh Ivera. O svyatof Varlaame. O drevnegruziniskikh perevodakh s armyanskogo* (Upon Returning from Athos. About St. Varlaam. On Ancient Georgian Translations from the Armenian). — "Journal of the Ministry of People's Education", 1899, N. 3, section 2, pp. 1-24. Idem. *Agigracheskie materialy po gruzinskim rukopisiam Ivera* (Hagiographical Materials Based on Georgian Manuscripts of Iver). Part 1 and 2. Transactions of the Oriental Department of the Russian Archaeological Society, XIII. St. Petersburg, 1901.

VALENTIN NIKITIN

CHRONICLE

Diocese of Tula. A meeting of the clergy and members of the church councils of the diocese was held on June 24, 1978, in one of Tula's public buildings.

The gathering was opened by the representative of the USSR Council for Religious Affairs in the Tula Region, A. I. Krapivin. This meeting, he said, has been convened to mark the churches' constructive activities in peacemaking and patriotic fields. He also noted that the overwhelming majority of their councils display great understanding in the matter of donations to the Soviet Peace Fund practised by their churches.

The executive secretary of the regional peace committee, M. I. Yurlov, gave a lecture on "Disarmament Is the Way to Progress" and presented the committee's certificates of honour for active participation in replenishing the Peace Fund to the council of the Cathedral Church of All Saints in Tula and to the councils of the following churches: of St. Nicholas, in Kochaki, Shchokino District; of the Dormition, in the town of Bogoroditsk; of the Dormition, in the town of Alekxin; of the Protecting Veil, in the village of Novoselebnoe, Kireyevsk District; of St. Nicholas, in the village of Panino, Kireyevsk District; of the Kazan

Icon of the Theotokos, in the village of Dubiki, Efremov District.

After the ceremony of presenting awards, speeches of gratitude were made by Archpriest Georgiy Stepanov, Superintendent Dean of the First Church District of the Tula Diocese and Rector of St. Nicholas Church in Kochaki; Archpriest Sergiy Zuev, Rector of the Church of the Kazan Icon of the Theotokos in Dubiki; Archpriest Rostislav Soroka, Rector of the Dormition Church in Alekxin, and T. N. Polyakov, Chairman of the Council of the Dormition Church in Bogoroditsk.

Archpriest ANATOLIY RODIONOV,
Dean of the Tula Cathedral Church

Diocese of Vladimir. At the initiative of Archbishop Vladimir of Vladimir and Suzdal, a meeting of the diocesan clergy and representatives of local organs of government was held on November 28, 1978. The aim of the gathering was to inform all those present of the further democratization of the Soviet society in the light of the new USSR Constitution, of the economic achievements in the Vladimir Region, of health protection and scientific progress, and of the international situation.

(Concluded on p. 66)

The Election of Pope JOHN PAUL II

On October 16, 1978, the conclave of 11 Cardinals of the Roman Catholic Church gathered in the Vatican's Sistine Chapel and elected the Archbishop of Kraków, Cardinal Karol Wojtyła, the new Pope of the Roman Catholic Church. The new Pope took the name of John Paul II. He became the 264th Bishop of Rome. The election was conducted in accordance with the Papal Constitution "Romano Pontifici Eligendo" endorsed by Pope Paul VI on October 1, 1975.

His Holiness Pope John Paul II (the first Pope of Polish origin in the history of the Catholic Church) was born on May 18, 1920, in the little town of Wadowice in the Kraków Diocese, the son of a labourer. While still at school, he had to work to help his family. On finishing the lycée, he studied literature at Kraków's Jagiellonian University. During the Second World War, Wojtyła worked at a chemical plant. At the

same time he studied theology in an underground Cathodic seminary.

On November 1, 1946, Wojtyła graduated from the Kraków seminary and was ordained priest. He was later sent to Rome to continue his education at the Papal "Angelicum" University. He graduated from the philosophical faculty of this university. In 1948, Father Karol Wojtyła defended a doctoral thesis about St. John of the Cross (1542-1591, a Spanish mystic and poet, a teacher of the Roman Church, a reformer of the Catholic Order of Carmelites founded in the 12th century in Palestine by the Italian crusader Berthold at Mount Carmel—hence the name of the order).

Upon returning to Poland, Father Karol Wojtyła combined his pastoral duties with further studies; he defended a doctoral thesis in theology and was given the right to be a university lecturer. While professor of moral theology



Representatives of the non-Catholic Churches and religious associations, who had attended the Pontifical Mass, at the audience granted by the new Pope on October 22, 1978. First row, third from the left—Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations

at the Catholic University in Lublin and professor at the theological faculty in Kraków, he also helped the students and assisted them as their confessor. His active work at that time was reflected in his numerous articles and essays published in the Catholic press and dedicated for the most part to the problems of young people and Christian morals.

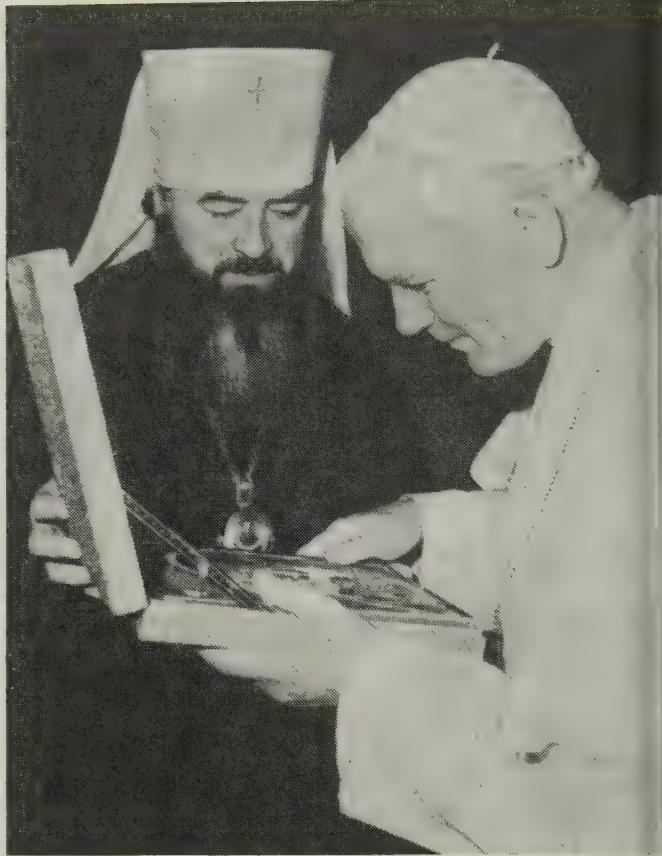
On May 4, 1958, Father Karol Wojtyła was appointed by Pope Pius XII Titular Bishop of Ombi and assistant to the Apostolic Administrator of Kraków. On September 28, 1958, he was consecrated bishop. In June 1962, Bishop Karol Wojtyła became the Vicar General of the Kraków Archdiocese.

During the Second Vatican Council, Bishop Karol Wojtyła participated very actively in its work; he was one of the authors of *Gaudium et spes*, the Pastoral Constitution of the Church in the Modern World. He also made a tangible contribution to the work of the Conciliar Commissions on the study of marriage.

On January 13, 1964, Pope Paul VI consecrated Monsignor Karol Wojtyła Archbishop of Kraków, and three years later at the consistory of June 26, 1967, the Pope elevated him to the dignity of cardinal.

On becoming a cardinal, Karol Wojtyła, being a member of the Consilium Secretarii Generalis, participated in all the assemblies of the Synodus Episcoporum. He was elected Vice-Chairman of the Polish Episcopal Conference and Chairman of the Episcopal Commission on Theological Education and the Apostolate of Laymen. He was a member of several of the Vatican's congregations: on the Sacraments and Divine Services, on Matters Concerning Priesthood, on Catholic Education.

In his congratulatory telegram to the new Primate of the Roman Catholic Church, His Holiness Patriarch Pimen



Metropolitan Yuvenaliy of Krutitsy and Kolomna presenting Pope John Paul II with a holy icon of the Mother of God

of Moscow and All Russia wished him a "long and happy pontificate". "We pray the All-Gracious God for His almighty help to Your Holiness," says the telegram, "in the forthcoming service for the good of the Holy Church and for the establishment of fraternity and peace among nations. We believe that during your pontificate the brotherly relations between the Russian Orthodox and the Roman Catholic Churches will develop further for the good of our Churches."

On Sunday, October 22, 1978, the solemn ceremony dedicated to the beginning of His Holiness Pope John Paul's II service as the Primate of the Roman Catholic Church was held in the piazza in front of St. Peter's Basilica in Vatican City. According to the teaching of the Roman Catholic Church, John Paul II became Pope and acquired all his papal rights at the very moment during the conclave when he bowed to

the will of the voting cardinals who pronounced him the Pope and accepted their choice. The solemn ceremony in the piazza in front of St. Peter's Basilica in Vatican City was the official beginning of Pope John Paul II's pontificate. The enthronization ceremony with which the Bishops of Rome have traditionally started their service was cancelled by Pope John Paul I in accordance with the spirit of the Second Vatican Council.

The solemn ceremony started at 10 a.m. when a procession led by Pope John Paul II appeared at the main entrance of St. Peter's Basilica and then moved on to the huge porch (*sagato*) of the basilica where the altar was located.

Before coming out of the basilica, the Pope accompanied by Cardinals Giacomo Felici and Silvio Oddi knelt in prayer over the tomb of the Holy Apostle Peter. The Papal Choir of the Sistine Chapel started at that moment to sing the hymn calling down the Holy Spirit: *Veni Creator Spiritus*. After the Litany to the Saints, in accordance with the ancient tradition of the Western Church, and following the censing of the altar, the Cardinal Protodeacon Giacomo Felici placed on the shoulders of Pope John Paul II, who was seated for the first time on the Papal Throne, the Holy Pallium; as he did so the Cardinal Protodeacon pronounced the prayer in Latin: "*Benedictus Deus Qui elegit pastorem totius Ecclesiae....*"

Immediately afterwards, Pope John Paul II accepted the expressions of obedience to the new Pope from the 117 cardinals present at the ceremony: the cardinals of the Roman Church went one by one up to the Pope seated on the throne, kissed his hand and exchanged with him the Kiss of Peace. The Papal Choir of the Sistine Chapel at the time sang the hymn *Tu es Petrus*. Then Pope John Paul II, assisted by the College of Cardinals, officiated at the Pontifical Mass, during which he delivered a sermon which was frequently interrupted by applause from the crowd of three hundred thousand gathered on the piazza in front of St. Peter's Basilica. The High Mass finished with the singing of the ancient Church hymn of gratitude, the *Te Deum*.

Present at the solemn ceremony were delegations from various Christian Churches and religious associations: the Constantinople, the Russian, the Georgian, the Romanian, the Bulgarian, the Cypriot, and the Hellenic Orthodox Churches, the Autocephalous Orthodox Church in America, the Armenian Apostolic Church, the Coptic Patriarchate, the Church of Syria, and also the Old Catholic, Anglican, Lutheran, Reformed, and Methodist Churches and religious associations. The World Council of Churches was represented by a member of its Executive Committee, Bishop Hans-Heinrich Harms.

By a decision of the Holy Synod of October 10, 1978, the delegation of the Russian Orthodox Church at the celebrations commencing the pontificate of Pope John Paul II was headed by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations.

Also present were official delegations from 106 countries and 15 international organizations.

In the afternoon of October 22, Pope John Paul II received in his private library in the Vatican the members of the delegations from the non-Catholic Churches and religious associations who had attended the solemn ceremony earlier in the day. During the audience Pope John Paul II and Metropolitan Yuvenaliy of Krutitsy and Kolomna exchanged greetings. Metropolitan Yuvenaliy conveyed to Pope John Paul II the heartfelt congratulations of the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen of Moscow and All Russia, and presented to the Pope a holy icon of the Mother of God.

In his address to those present, Pope John Paul II expressed his profound gratitude for their participation in the joyous events connected with the Catholic Church's acquisition of a new Primate. "Your presence here," said Pope John Paul II, "speaks of our common striving to break through the boundaries which we have inherited and which have become unbearable. We would like to tell you," the Pope continued, "of our firm wish to move forward on the road to unity in the spirit of the Second Vatican Council and fol-

lowing the example of our predecessors.

"Convey to those whom you represent that the participation of the Catholic Church in the ecumenical movement is irreversible—it will continue in the way solemnly laid out at the Second Vatican Council. May the Holy Spirit of Love and Truth enable us to meet each other frequently in the future and to draw closer to each other in greater communion in the Mystery of our One Saviour and One Lord—Jesus Christ."

The speeches and statements of Pope John Paul II made shortly after his election indicate that he intends to follow in the footsteps of his predecessors, the Primates of the Roman Catholic Church—Popes John XXIII, Paul VI and John Paul I—and support the strengthening and development of worldwide peace and justice.

In his message "In Order to Achieve Peace, Educate for Peace" published in connection with the celebration of "The Day of Peace" (marked annually

on January 1 since 1967, following the initiative of Pope Paul VI) Pope John Paul II stated that the achievement of peace would be the essence and purpose of all his strivings, for peace was fullness and joy. He called on all statesmen to settle controversial questions by means of sensible, just and equitable negotiations. Peace was the common concern of the whole of mankind, he said, and it demanded the courageous and united action of all men of good will. "But in the first place peace is God's gift: it needs our prayer," Pope John Paul's II message concluded. "To everyone—to Christians, to other believers and to men of good will—I say: do not be afraid of relying on peace, of educating for peace. Striving for peace will never bring you disappointment. Labours aimed at establishing peace, directed by unceasing love, will bear fruit. Peace will be the last word of History."

Hegumen ILIAN VOSTRYAKOV

In Preparation for Orthodox-Lutheran Dialogue

Following the meeting of the Pre-Council Pan-Orthodox Conference, which took place in 1976, the Local Orthodox Churches sent an invitation to the Executive Committee of the Lutheran World Federation proposing to engage in Orthodox-Lutheran dialogue. In connection with this both sides decided to set up preparatory groups to plan the forthcoming dialogue. Such a commission, composed of Lutheran representatives, held its first meeting from April 30 to May 3 in the Orthodox centre at Chambésy, near Geneva. Metropolitan Emilianos of Silybria was invited to the meetings of the commission in the capacity of an Orthodox observer. It was decided on the principle of reciprocity that the inter-Orthodox commission should meet in a Lutheran country with an observer from the Lutheran World Federation.

The first session of the Inter-Orthodox Theological Technical Commission for the preparation of Orthodox-Lutheran dialogue took place from November 4 to 9 at Sigtuna in Sweden. The participants were the guests of the Swedish

Lutheran Church and worked in the Lutheran centre at Lekmannaskolan. The work of the commission went forward with the participation of representatives of the Local Orthodox Churches of Constantinople, Russia, Romania, Bulgaria, Cyprus and Finland. The representatives of the Russian Orthodox Church were Hegumen Avgustin Nikitin, a lecturer at the Leningrad Theological Academy, Prof. A. I. Osipov of the Moscow Theological Academy and G. N. Skobei, a staff member of the Department of External Church Relations as a consultant. Dr. Daniel Martensen was present at the meetings of the commission as an observer from the LWF.

In the morning of November 4 the delegation from the Russian Orthodox Church was met on arrival at Arland International Airport by Dr. Arvidsen, head of the Swedish section of the LWF. Together with our hosts from the Lekmannaskolan Centre we went to the local Church of St. Mary, where the service was held by the rector, the Rev. Gunnar Viemann. After the service the Rev. Viemann greeted us and then told

the parishioners about the forthcoming tasks of the Orthodox commission.

In the evening all the members of the commission were once more the guests of the Lutheran community and attended a service in commemoration of all the saints. Even though the majority of the inhabitants of the Scandinavian countries are Protestant by denomination (Lutheranism was introduced into Sweden in the first half of the 16th century), many customs and rites connected with saints' days are still in existence amongst believers. According to the "New Order", adopted by the clergy at Stockholm in 1575, although prayers to the saints are repudiated, it is considered right to honour them as the particular elect of God.

In the morning of Sunday, November 5, the participants left Sigtuna for Stockholm, where Divine Liturgy was celebrated in the Orthodox Church of St. George the Victorious by Metropolitan Emilianos of Silybria, Bishop Valer of Oradea (Romanian Orthodox church) and Metropolitan John of Helsinki (Finnish Autonomous Orthodox Church). Hegumen Avgustin also took part in the service.

After the service the members of the Orthodox commission left for Uppsala, which was until 1523 the capital city and where the residence of the Archbishop of the Swedish Lutheran Church

is situated. We were received by Archbishop Olof Sundby, the Primate of the Church of Sweden, who has been on the archbishop's seat since 1972. After the exchange of greetings a paper on the history of the development of relations between the Lutheran and Orthodox Churches from the 16th century on was read to those present by Dr. Torsten Kalvemark, a member of the National University and College Administration. Dr. Kalvemark gave a detailed account of Archbishop Nathan Söderblom of Uppsala (1866-1931), the organizer and first leader of the Christian Life and Work Movement. Archbishop Nathan Söderblom's ecumenical activity was well known far beyond the borders of Sweden. It should be remembered also that in 1968 Uppsala was the venue of the 4th Assembly of the World Council of Churches, achieving thereby even greater renown throughout Christendom.

After the reception the guests were shown round the cathedral, which is next to the archbishop's residence. The cathedral was built in the years 1260-1435 and is an outstanding example of Swedish Gothic. In the evening the members of the commission returned to Sigtuna, where they were invited to the parish house to meet the parishioners.

On November 6, the delegates gath-



Participants in the meeting of the Inter-Orthodox Theological Technical Commission for the preparation of Orthodox-Lutheran dialogue, Sigtuna, Sweden

ered in the assembly hall of the Lekmannaskolan Centre and after singing the troparion "Blessed art Thou, O Christ our God..." began their work. Metropolitan Emilianos of Silybria was elected president of the technical commission on preparing for dialogue with the Lutherans, with Metropolitan John of Helsingfors as secretary. Bishop Vasile of Oradea and Hegumen Avgustin were chosen as members of the steering committee.

It was stressed that certain Local Orthodox Churches are already engaged in continuous bilateral theological dialogue with the Lutherans, which allows us to accumulate and share our experience for the forthcoming multilateral inter-Church consultations. The efforts of the Russian Orthodox Church, the first to engage in theological discussions with the Lutherans, received special mention. As is well known, conversations between representatives of the Russian Orthodox Church and theologians from the Evangelical Church in Germany (FRG) began as early as 1959, and under the name of "Arnoldshain", after the name of the venue of the first meeting in the Evangelical Academy at Arnoldshain, meetings have been taking place alternately in the FRG and in our country ever since. The Russian Orthodox Church has been engaged in bilateral theological dialogue with the Evangelical-Lutheran Church of Finland since 1970 and with the Federation of the Evangelical Churches in the GDR since 1974.

The members of the commission expressed a wish that simultaneously with the development of Orthodox-Lutheran dialogue greater impetus should be given to the process of further involving in the Lutheran World Federation those Lutheran confessions which are not yet members thereof. The commission also analyzed the document containing the results arrived at by the Lutheran theologians at Chambéry in the spring of 1978 and in its turn devised a series of methodological principles for joint work in the future. The basic subjects to be put forward for discussion at the first stage of dialogue were detailed as (1) The Nature of the Church; (2) Holy Tradition; (3) The Priesthood; (4) The Concept of Unity.

The commission drew up a final document recommending the representatives of each Local Church to systematize their materials on the bilateral dialogues currently in progress and likewise to prepare reports reflecting the history of inter-Church links during past centuries.

The members of the commission decided to establish an archive and entrusted the running of it to their secretary, Metropolitan John of Helsingfors, to whom the various materials for the forthcoming discussions will be sent. At one of the meetings Metropolitan Emilianos of Silybria and Prof. A. I. Osipov reported on the recent visits of the LWF leadership to the Patriarchates of Constantinople and Moscow, and on the interest displayed by the ecclesiastical circles in the forthcoming consultations.

In a break between sessions our hosts gave us the opportunity to acquaint ourselves with the activity of the Northern Ecumenical Institute which is located in Sigtuna. We also visited the cultural centre of the young people's movement of the Swedish Church, founded in 1917. Some of the rooms in the centre are named after famous ascetics of the Church such as St. Francis and St. Bridget. The library of the Ecumenical Institute contains approximately a hundred thousand volumes.

Not far from the main square of Sigtuna are the magnificent remains of the churches of St. Peter and St. Olof, Sweden's earliest buildings in the Romanesque style (late 11th-early 12th centuries).

When the commission had finished its work the organizers of the meeting kindly took the trouble to let us see the sights of the Swedish capital.

Looking back over the work of the commission on preparing for dialogue with the Lutherans, I must point out the felicitous choice of venue for the meetings. The participants were able to discuss theoretical questions connected with the forthcoming consultations while at the same time getting to know the life of Lutheran parishes.

The forthcoming dialogue will not be easy, as there are many theological and historical factors that divide us

and this circumstance must be taken into account at the start of the road towards Orthodox-Lutheran dialogue. This task is set before us to accomplish in the name of the commandment of Christ our Saviour (Jn. 17. 21), in order to witness to the world our striving for unity and for the

achievement of the fullest possible relationship, in accordance with the words of the Apostle Paul: *Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus* (Rom. 15. 5).

Hegumen AVGUSTIN, Lecturer at the LTA

The Church—a Confessing Community

The conference of Orthodox theologians which was held at the New Valaam monastery in the autumn of 1977 rightly characterized the Orthodox Church as a Eucharistic fellowship.¹⁴ And so it is, since Orthodox spirituality flows from the Eucharist, as a tangible act of the descent of God in the Sacrament, where, as we have already pointed out, the material bread and wine truly become the Body and Blood of the Incarnate Son of God. The Church is a Eucharistic fellowship for the additional reason that, being present during the celebration of the Eucharist, the priests and the people of God pray together for the descent of the Holy Spirit on the Gifts that have been offered, and together they communicate. Nor does this communion in the Holy Gifts ever cease in the Orthodox Church being a part of her daily life, except for minor exceptions.

The term "liturgy" is translated from the Greek as a public or popular work. The liturgical services are meant to give expression to general Christian self-awareness, to Christian public prayer, to the reception of the gift of grace precisely in the community, in the Church. Thus, these services centre religious life in themselves, gathering the faithful together under the vaults of the churches and forming them into the one Body of Christ.

In liturgical communion the faithful confess their faith in the mystical power of God which comes from on high, and, having felt the breath of grace, they receive the Sacraments and become witnesses to the Truth.

3. Life in the Parish Community

In emphasizing the most important significance in the Church of the grace of the Holy Spirit, descending from on high, calling to salvation, recalling the mighty acts of God, renewing and spiritualizing religious life, the Orthodox Church does not forget the significance of freedom and human will, which appear in personal relationships to God, and the community of followers of Christ, united in faith, hope and love.

The latter raises the question of the internal bonds of the Church as the community of believers, or, to put it another way, the true meaning of the catholicity of the Church. In Orthodoxy, there is no single understanding, no single dogmatic definition of catholicity; rather there are only more or less satisfactory explanations which have the character of theologoumena, or theological opinions. One such theory says that the catholicity of the Church can be understood as the mutual relationship of three Gospel abstractions: "communion" (*koinonia*), "concord" (*symponia*), and "sobornost" (*synagogia*), construed both in the statics and the dynamics of ecclesiastical life within the pale of the Church as well as outside the open doors of the Church, in witness and service to the world. The concept of this triad of notions implies a gathering with Christ and in Christ for the salvation of the faithful in the Church and for the extension of salvation throughout the world.¹⁴

But it is not a question of one or another way of understanding the internal bonds which bind the Church together, but rather of the reality of the Christian life in society, centred in the

Eucharist. At the present time, the more characteristic form of communion is the parish, or congregation, with its principle of unity more in the vertical than on the horizontal. Meanwhile, the horizontal dimension is becoming more urgent. This latter point is being emphasized in the ecumenical movement, especially in the programmes of the Programme Unit III of the World Council of Churches; it is really necessary for the best expression of the Church as the Body of Christ, for the fullest manifestation of the identity of the Church precisely as the community of believers.¹⁵

Community life is not a thing forgotten or unknown in Orthodoxy. Examples of it can be seen in cenobitic monasteries, in the associations of men and women in the churches, in the corporations of professors and students of the theological academies and seminaries. Community life can be partly noted in the parishes of the Russian Orthodox Church "in the diaspora", where their very position in non-Orthodox surroundings compels them to strengthen their internal, communal bonds.

The conditions of community life offer considerably greater opportunities for the formation of ecclesiastical self-awareness than does the parish; among them being the formation and education of the members of the Church, more concentrated service by Christians in the solution of various problems of horizontal responsibility: the works of mercy, of justice and peace, for the good of our neighbour.

4. The Liturgy After the Liturgy—the Church's Approach to the World

The expression "the liturgy after the Liturgy", coined relatively recently,¹⁶ from the point of view of Orthodox spirituality, means the extension of the grace-endowing Sacraments celebrated in the Church, and especially the Sacrament of the Holy Eucharist—the Sacrament of the real presence of the Incarnate Son of God in the Holy Spirit in the Holy Gifts offered, consecrated and distributed—in the community of the faithful, in all their dealings and relationships in life, in the humanity that surrounds the Church, and in the world at large. Divine Grace radiates

as it were from the holy altar into the whole world, in this process making use of the heart, mind and will of the communicants during the Liturgy in the churches of God. In this process we have the mystical basis for "the liturgy after the Liturgy".

The argument for "the liturgy after the Liturgy" is to be found in the omnipresence of the Holy Spirit, Who searcheth all things (1 Cor. 2. 10); breatheth where he will (D. V. Jn. 3. 8), and Whom, consequently, the believing soul can encounter anywhere in this world. From this it follows that the rejection of the outpouring of the urgent, providential power of the Holy Spirit, which appears not only in the Church and the Sacraments, but in the various situations of cultural, social, economic and political life outside the Church, in nature and in the cosmos, might stand for the most grave sin of blaspheming against the Holy Spirit (cf. Mt. 12. 31-32; Mk. 3. 28-29). *For God giveth not the Spirit by measure ...* says the Gospel According to St. John (3. 34).

Another argument lies in the structure of the community of believers which, "according to the spirit", does not belong to the world, but, "according to the flesh" constitutes an inseparable part of it. The believers have, as it were, dual citizenship: on the one hand, they are called to serve the Church, while on the other, they constitute a part of their cultural, socio-economic and political surroundings; in a word, they are citizens of the world. Thus they live and act in the world, having their own Christian self-awareness, drawing the inspiration for their service to the world from the grace of the Holy Spirit, and discerning the signs of the presence of the Holy Spirit in the world, not so as to set themselves up against the world, but so as to be its servants, after the example of Christ Himself, Who said: *The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many* (Mt. 20. 28).

When we draw the theme of salvation into the discussion in connection with "the liturgy after the Liturgy", we should recall the words of the Russian

ascetic, St. Serafim of Sarov, in his conversation with Motovilov: "Acquire the spirit of peace (i. e. save thyself), and many around you will be saved."¹⁷ In what he said there is a psychological and spiritual wisdom, a wisdom of the pastoral cure of souls, a wisdom of ordinary human relationships penetrated by the Wisdom that comes from on high. In it can be found the meaning of "the liturgy after the Liturgy".

Could we not say, then, in connection with what has been stated above, that "the liturgy after the Liturgy" is an ingathering with Christ and in Christ in the spirit of the catholic triad of "communion-concord-sobornost"? Speaking practically, "the liturgy after the Liturgy" means mission, witness, and service to the family, to society, to the state—to the world at large.

Parents' formation of children in a Christian spirit, and Christian family life in general, in love, harmony, chastity and piety, is "the liturgy after the Liturgy".

Conscientious, purely motivated, self-denying labour for the good of our neighbour, the community, the country—this is what is required by the Christian vocation, and this is what is meant by "the liturgy after the Liturgy".

Participation in the productive development of mankind and the world, the promotion of peace and justice, is also "the liturgy after the Liturgy", and signifies a conscientious and responsible Christian good work in view of a more just and vitally stable society.¹⁸

When we speak of "the liturgy after the Liturgy" as the horizontality of Christian service to the world, or insist on Christian concern with the problems of development, justice, peace, etc., we must not forget that all this must be combined with a Christian *modus vivendi* which always implies perfection and salvation, possible only under conditions of goodwill, an increase in sympathy, a manifestation of cooperation, friendship and love. Concern for the future, for building a better life on the earth, which can come from the adherents of other religions—Buddhist, Judaic, Moslem, Hindu, and others—as well as from those who do

not believe in God, but believe in the perfection of the world and therefore must find, and will find, the understanding of Christians.

The Russian Orthodox Church, in particular, has, for some time, had a place for fruitful dialogue with non-Christian religions about questions of development and peace. An example of this is the "Moscow Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations", which took place at the initiative of Patriarch Pimen of Moscow and All Russia, in the summer of 1977. Another example is the participation of the Russian Orthodox Church in various programmes of the peace movement, where her representatives have discussed the most urgent problems of peace, justice and development with secular scholars, with the general public of her own country, finding a common language and mutual understanding. Does not such concord reveal the creative energy of the Holy Spirit combined with human energy directed toward good?

Father Pavel Florensky was correct, of course, when he foresaw the danger of "predilections"—that is, the passionate devotion of all one's attention to concerns about life in the future; the danger of the "torments" of the cares of life, and the spiritual destruction that comes of "making idols" of the cares of life. But he is also correct when he finds in the references of the Author of Salvation, the Lord Jesus Christ, to *the fowls of the air* and the *lilies of the field* (Mt. 6. 26, 28) the basis for Christian concern for the morrow; for this concern should proceed in its natural way for the continuation of life, namely, for its very perfection, if we properly understand the process of development, at the end of which, *God may be all in all* (1 Cor. 15. 28).¹⁹

Human freedom, emphasized in Orthodox spirituality, can be used for evil, but it should be employed as a means of working together with God (1 Cor. 3. 9), Who is not God of confusion, but of peace (1 Cor. 14. 33), in that special meaning expressed in the passage cited from the Epistle of St. Paul, by which it is destined that all may learn

and all may be comforted (1 Cor. 14. 31). In a free commentary on this passage of Scripture, we might say that the various "prophetic voices" must be combined in fruitful dialogue, and that the freedom to speak and act must be used to further self-awareness and an understanding of the genuine process of progress toward perfection, toward edification, consolation and peace.²⁰

In current development, there are many indications of the misuse of freedom. For example, we might cite the growing gap between what are called the rich nations and the poor nations; unjust economic relations, both within nations and between peoples; the increase of selfish consumption; outstanding social problems; imperialist politics leading to militarism, to the development of new, ever more dangerous systems of arms; local wars and the threat of their turning into new global tragedy, and much more. Can Christians in general, and Orthodox Christians in particular, remain indifferent to worldly evil, regardless of the scale at which it exists or whatever plausible excuses it uses to conceal its destructive nature for life on earth?

In the contemporary world, balanced on the edge of self-destruction, even the impassioned struggle for life on our planet is justifiable; our planet is perhaps the only place in the cosmos where there is the possibility of life—life, which is destined for ever increasing growth, as it is testified to in the Bible and shown in the greatest event in world history, the Incarnation of the Son of God.²¹ In his address at the opening of the Conference of Heads and Representatives of Churches and Religious Associations in the USSR Devoted to the Condemning of the Neutron Bomb, His Holiness Patriarch Pimen said: "... it is common knowledge that according to all the various religious scholars, the life of any believer should be full of love for man and for good deeds... Christianity is 'a likening to God within the limit of human nature'. The Christian must show in his life, that 'something akin to God' with which he is endowed from birth, i. e. that wealth of divine good which appears in the

world with the birth of every man to be embodied in his actions. The Christian cannot be worthy of his faith without this embodiment of his God-like nature in his deeds, for in the words of St. Tikhon of Zadonsk 'a Christian in name without Christianity in life is a hypocrisy'. The Divine Founder of our religion Himself pointed to the aim of His mission of salvation as lying in the fact that all *might have life, and that they might have it more abundantly* (Jn. 10. 10)."²² We could bring forward much more evidence of the Christian conviction of the necessity to combat the evil of the contemporary world for the sake of the triumph of truth, justice, peace, or, in a word—LIFE.

It is for this very reason that the Russian Orthodox Church supports the horizontal programmes of the World Council of Churches, the Conference of European Churches, the Christian Peace Conference, the World Peace Council and other peacemaking organizations. It is for this very reason that she openly states her support for the peace-loving policies of socialist countries and all other initiatives which are aimed at relieving international tension, for disarmament, a just social order and economic relations, and peace on earth. It is for this very reason that she has been no stranger to working out the programme of the ecumenical movement "For a just, participatory and sustainable society". We can say unmistakably that all the Orthodox Churches, including the Ancient Oriental Churches, are single-minded in the struggle with worldly evil and in support of the good principles and good order of human relations, encouraged in this by Orthodox spirituality, uniting the heavenly with the earthly, the fear of God, love for mankind and for this planet on which every man must work out his perfection and salvation.

In this sense, "the liturgy after the Liturgy" collides with deeds done at *the gates of hell*.²³ But the believer should not lose heart at such a difficult struggle, for it is said, *I will build my church, and the gates of hell shall not prevail against it* (Mt. 16. 18).

The Church is a confessing commu-

nity when she does the work of God, contending with evil, united in this struggle with all whom she recognizes as bearers, whether they realize it or not, of the Holy Spirit of creation, of perfection, of love. Is it not in this that the way to human unity is to be found? ²⁴

Conclusion

Thus, the Church as a confessing community unites in herself the vertical and the horizontal vectors of life and service, abiding in an atmosphere of spirituality, and acting in the world with a realization of the reality of the dynamic process of historical progress. The salvific effect of her confession depends upon the ever greater manifestation of her true identity, which is to say that she is always a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish (Eph. 5. 27). The effectiveness of her confession depends on the purity and righteousness of the life of the members of the Church—of men, women and children, clergymen and laymen, and on their conviction in the Christian vocation, on their understanding of events around them, on their self-denying, disinterested service to their neighbour in faith, love and trust, on their ability to reach a common understanding with those outside the Church, and to unite their strength in cooperation with all those who strive for the good of the world and the human race. Faith in God and faith in the world in the light of universal perfection do not contradict one another, but, on the contrary, they must interpenetrate and supplement one another.²⁵ If Absolute Truth was incarnate in the Person of the Lord Jesus Christ, then the continuation of the Incarnation, its real fruit, is in the Christian life, supported by the mystical power of the Holy Spirit. In this task lies the goal of the Church as a confessing community.

NOTES

(14) Magister's thesis of the author, *Kafolichnost — problema ekumenisma* (Catholicity: a Problem of Ecumenism), typescript, Leningrad, 1970. Cf. also *Obshchinnyyi Dukh i Sobornost* (The Spirit of Community and Sobornost), paper read by the author at the Second Congress of Orthodox Theological Schools at the Monastery of

Penteli (Greece). *Dukhovnaya Kultura* (Spiritual Culture), Sofia, May, 1977, pp. 7-15 ff.

(15) *Otvetstvennost Tserkvi v segodnyashnem mire* (The Responsibility of the Church in the World Today). Paper read by the author at the Orthodox colloquium in Finland. *JMP* 1978, No. 7, p. 59.

(16) Ion Bria, "The Liturgy after the Liturgy", *International Review of Mission*, Vol. LXVII, No. 265, January 1978.

(17) Materials from the meeting of Orthodox theologians at New Valaam, 1977.

(18) Cf. the WCC Programme "For a just, participatory and sustainable society", *JPSS* Advisory Committee, Church and Society.

(19) The Rev. Pavel Florensky, *Iz bogoslovskogo naslediya* (From the Theological Legacy) op. cit., pp. 160-161.

(20) Cf. the author's paper, *Dialog v obshchestve* (Dialogue in Society), *Faith in the Midst of Faiths*, WCC, 1977.

(21) Pierre Teilhard de Chardin, *L'avenir de l'homme*.

(22) This conference took place on December 14, 1977, in the Trinity-St. Sergiy Lavra at Zagorsk. Among the participants were Patriarch Pimen of Moscow and All Russia; the Supreme Patriarch-Catholicos of All Armenians Vazgen I; Metropolitan Iliya of Sukhumi and Abkhazia (now the Catholicos-Patriarch of All Georgia, Iliya II); the representative of the Archiepiscopate of the Old Orthodox Christians, Bishop Varsonofiy of Kursk; representatives of other Old Believers Churches, communities and councils; outstanding leaders of the Roman Catholic, Evangelical Lutheran, Reformed, Methodist and Baptist Churches; members of the religious boards of Buddhists and Moslems; representatives of the Judaic community, and others (cf. *JMP* 1978, No. 2, pp. 38-41).

(23) Cf. the interpretation of the Church in the lectures of Prof. V. V. Bolotov, *Vvedenie v istoriu drevnei Tserkvi* (Introduction to the History of the Early Church), Vol. I, St. Petersburg, 1907.

(24) *Sovershenstvovanie mira — ne dlya togo li edinstvo?* (The Perfection of the World—Is Not This the Purpose of Unity?). Paper read by the author at the joint meeting of the CCEE/CEC, Chantilly, France, April 10-13, 1978.

(25) Cf. The Rev. Pierre Teilhard de Chardin, *L'avenir de l'homme*.

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A Meeting of the WCC Executive Committee in Helsinki

A meeting of the Executive Committee of the World Council of Churches took place on September 18-22 at the Swedish Cultural Centre Hana Saari in Helsinki. The service marking the opening of the meeting was attended by leaders of the Churches of Finland, in-

cluding the newly-elected Archbishop of the Evangelical Lutheran Church of Finland Dr. Mikko Juva, the former archbishop of this Church Dr. Martti Simojoki, Metropolitan John of Helsingfors, the Lutheran Bishop of Helsinki Aimo Nikolainen, the General Secretary of the Finnish Ecumenical Council of Churches Inga Britta Castren, and other official personages.

During the service the participants honoured in silence the memory of Metropolitan Nikodim, the Orthodox President of the World Council of Churches. Bishop Aimo Nikolainen greeted the Executive Committee.

The WCC leaders were received by the President of the Republic of Finland H. E. Urho Kaleva Kekkonen, who expressed his respect for "the World Council of Churches' boldness in drawing attention to the most burning problems of contemporary life—racism, poverty and disarmament".

The Executive Committee meeting was devoted to the examination on a whole range of current ecumenical problems, amongst which the following attracted particular attention:

(1) The results of the study by the Faith and Order Commission of the theme "Account of the Hope Which Is in Us". In the summer of 1978 the commission published "A Common Account of Hope", in which it attempted to set forth that which is common to the hopes of all Christians today. This document was presented for examination to the Executive Committee then to be passed on to the WCC Central Committee.

(2) Relations between the WCC and the Orthodox member-Churches. As a result of the discussion of this question it was decided to conduct a special consultation devoted to the solution of the problems which still prevent adequate participation on the part of the Orthodox in the life of the World Council of Churches.

(3) An analysis of the document "Dialogue in the Community", which sums up the seven years' work of the Unit on "Dialogue with Living Faiths and Ideologies".

(4) Ensuring the continued progress of the programme for the struggle against racism.

(5) Preparations for the World Conference on Church and Society on the general theme "Faith, Science and the Future", which is to be held on July 12-14, 1979, in Boston, USA, and also an analysis of the efforts currently being made by the World Council of Churches for the realization of the Programme "A Just, Participatory and Sustainable Society".

(6) Relations with the Roman Catholic Church.

(7) Certain everyday political problems. In particular, the Executive Committee confirmed the WCC's position with regard to the establishment of an independent state of Namibia, underlining the importance of the observance of such conditions as the withdrawal of South African army and police units from the country and the conducting of free elections under the auspices of the UN. In a resolution on the Middle East, the Executive Committee expressed "alarm and anxiety over the problems of life and witness experienced by the Christian Churches in that region", and asked the general secretary to organize a visit by an ecumenical group to the region to assure the member-Churches of WCC solidarity and to have consultations with "other Churches, religious groups, political organizations and state authorities".

The Executive Committee also approved the allocation of grants from the Special Fund of the Programme to Combat Racism, amounting this year to \$434,500 (US).

(8) Questions of finance and organization.

(9) The programme of the next meeting of the WCC Central Committee in Jamaica on January 1-11, 1979, was also discussed.

The Executive Committee meeting took place in a brotherly atmosphere and proved constructive. Of particular value was the opportunity afforded to the ecumenists visiting Helsinki to have living communion with the Christians of Finland. Many members of the Executive Committee preached at services in Orthodox and Lutheran churches and acquainted themselves with the liturgical life of these communities.

Archbishop KIRILL of Vyborg,
Member of the WCC Executive Committee

Metropolitan Innokentiy of Moscow and His Missionary Activities¹

Metropolitan Innokentiy of Moscow, was born on August 26, 1797². He was given the name of Ioann in Holy Baptism after St. Ioann, Patriarch of Constantinople (feast day, September 2). The peasant Savva Chuvashov was his godfather, and Ustinia Tyuryukova, a cossack's wife, his godmother. His father, Evseviy Popov, held the humble post of a server in the Church of the Prophet Elijah in Anga Village, Verkholensk District, Irkutsk Gubernia³.

Despite his modest education, Evseviy exhibited a talent for teaching exceptional in his time. His six-year-old son Ioann was so versed in reading that he could read fluently and coherently in the church. The agreeable effect of the child's reading on the congregation was plainly acknowledged in the fact that he was appointed to read the Apostle even on a feast such as the Nativity of Christ.

It was not long, however, that the child prodigy could bask in the affectionate cares of his ailing parent: he was not yet seven when his father died and he was placed in the charge of his uncle, Deacon Dimitriy Popov, who brought the boy to his own house and continued to instruct him in reading and writing, using the Horologion and the Psalter as textbooks, and at the age of nine sent him to study at the Irkutsk Theological Seminary.

Ioann began his studies at the seminary under the name of Popov-Anginsky, to distinguish him from other Popovs, but later the seminary rector suggested that he change his name to Ioann Veniaminov as an acknowledgement of his personal qualities and of a special spiritual resemblance between him and the recently deceased Vladyka Veniamin of Irkutsk.⁴ Ioann even in his early years was unlike other boys of his age. Wild gambolling and reckless mischief held no attraction for him. He



Иннокентий М. Московский

spent most of his time studying, and always received excellent marks. In his spare time he applied himself ardently to mechanical engineering to which he had been initially introduced by his uncle (by that time Hierodeacon David of the Irkutsk hierarch's domestic chapel) and had been instructed more thoroughly by the recently arrived settler Klim whom the Bishop of Irkutsk had commissioned to install a clock in the cathedral bell-tower.

These pursuits occupied Ioann Veniaminov's life up till 1817. The rector of the seminary had already been thinking of enrolling him in the academy when he unexpectedly learned that Veniaminov had married and been ordained deacon of the Irkutsk Church of the Annunciation on May 13.⁵ St. Innokentiy later commented on those events as follows: "The rector, Archi-

mandrite Pavel, had meant to send me to study at the academy, as he later told me himself. As for his failure to stop me from getting married, something rare and quite out of the ordinary happened to determine the course of events: that year (1817) the flooding of the Angara River, which separates the city and the seminary from the monastery where the rector lived (coming over from there on all study days), disrupted communication of any kind between the monastery and the city.... In the meantime I made up my mind to get married, so I applied for a marriage license without the rector's permission. If it had not been for this peculiar circumstance, the rector would have never let me apply for marriage and then I would have had to go to the academy instead of going to America."

Father Ioann served as a deacon for four years⁶. On May 18, 1821, he was ordained priest to serve in the same church. This opened broader vistas for the young pastor's aspirations, and he proved worthy of his new rank. Archpriest Prokopy Gromov⁷ testifies that Father Ioann's intelligence, warm heart and unimpeachable moral conduct won him the love of his parishioners and of the entire city.

But Father Ioann was still not satisfied. His inner make-up would not let him be content with the tribute paid to him by his parishioners and by his superiors or with the praises lavished on him all over Irkutsk. He yearned for a higher spiritual life for his parishioners. This induced him to start Sunday talks with children of both sexes in his parish—something quite unthinkable and unheard of at that time in Irkutsk! There in the temple, in the company of children, Father Ioann's religious feelings were given free rein. The effect of those talks on his ardently believing soul showed in the unusual fervour with which he celebrated Liturgy afterwards. This fact was recorded by all the Irkutsk believers, while Archpriest Prokopy Gromov wrote that when he had made up his mind to become a priest after completing an academic course, he frequented the Church of the Annunciation to learn from Father Ioann how to conduct divine services with deep reverence.

Before long, however, Father Ioann was presented with a chance to serve a flock that fitted best his innermost aspirations.

At the beginning of 1823 Bishop Mikhail II⁸ of Irkutsk received a ukase from the Holy Synod to send a priest to the island of Unalaska, in the Aleutians.⁹ In obedience to the ukase, His Grace appealed to all the members of the Irkutsk clergy, inviting them to either volunteer for the task or state the reason for turning it down. There were very favourable reports about the Aleutians at that time putting them nearly in the same class as the first Christians. It seemed that there would be many a pastor eager to serve such a flock. But alas! All the answers came in the negative, the correspondents excusing themselves on the grounds of poverty, old age, infirmity, etc. Father Ioann's response to the call was quite different. "I had heard," relates Father Ioann, "about missionaries, about their long journeys to enlighten pagans, but I had never paid much attention to those matters. And then I received, as did the others, a written invitation from the diocesan authorities to undertake missionary service in the Aleutian Islands. The minute I read it something seemed to turn over in my heart, and I immediately said to my family: I'm going."¹⁰

Divine Providence, however, deemed it necessary to put his patience to the test. Despite his resolute declaration, the whole family opposed his decision, and Father Ioann, giving in to the bitter tears of his wife, old mother and relatives, against his own will, had to excuse himself among others "on the grounds of remoteness".

His Grace picked four deacons and suggested that they follow their call unconditionally in accordance with the lot they would draw. On the appointed day the chosen deacons were summoned to the consistory and in the presence of all the members led by His Grace began reading the first chapter of The Acts, and after the words: *And they gave forth their lots; and the lot fell upon Mathias; and he was numbered with the eleven apostles* (Acts 1. 26), the lot was put on the altar in front of the Gospel. The lot fell upon the cathedral deacon Malinin, but he persisted

in his folly: "I will rather become a conscript," Malinin said, "than go to America".

Father Ioann in the meantime met Kryukov who had come from America, having spent 40 years there. Kryukov lived in Father Ioann's parish and was his spiritual son, and therefore, they presently became close friends. Father Ioann listened with rapt attention to his accounts of the Aleutians' kindness, honesty and zeal for the Word of God. His desire to serve there never left him for a minute. He was locked in an agonizing conflict of emotions: in the one hand, he was ready any minute to go to His Grace to pledge his consent, but on the other, the constant pleading and fears of his family weighed like a heavy stone on his chest. This struggle, this spiritual conflict was building up day by day and finally reached its climax.

It was made. Father Ioann went to His Grace and announced his determination to go to the island of Unalaska. henceforth, according to his own admission, he was rendered completely insensitive to anything else: "...Neither the admonitions of my friends nor descriptions of the many hazards of the long journey and of the hardships awaiting me at the end of it—nothing at all reached my heart, but it was as though a fire was burning in my soul" *ibid.*

His Grace regarded Father Ioann Veniaminov's selfless resolution as a sacrifice offered for the entire Irkutsk diocese from which no one but he had volunteered to go to America, and therefore, he deemed it only fair to reward him with an epigonation for his obedience and eager consent to embark in such an important and remote mission.¹¹

It took Father Ioann about two months to prepare for the journey. Only



Metropolitan Innokentiy of Moscow, with his son, Archpriest Gavril Veniaminov, and his grandson, Evseyi Veniaminov

The bare necessities were to be taken as he was to travel on horseback along terrible roads. The supply of food had to weigh little but to last him the whole journey for there was no hope of replenishing it on the way. In short, he was to get ready for an arduous, long and unknown journey. May 7, 1823, was a momentous day in Father Ioann Veniaminov's life—his departure for a glorious half century of apostolic feats!

On the eve of Father Ioann's departure, Prokopy Gromov who had attended the seminary with him and was later to become one of his major assistants in his missionary service, got married in Irkutsk. As though anticipating the future, Gromov and his wife went to Father Ioann on the day after their marriage to say good-bye and ask for his blessing. And what was it he saw? "At 12 noon on May 7," he says, "I called on him with my young wife and, I can visualize him now, found him already dressed for travelling in black velvet trousers and a coat to

match, suitable for riding on horseback". Father Ioann, obviously, not in the least bothered by the impending hazardous journey, had rigged himself out as for a festival! And he was about to set off on a journey of two thousand versts—fraught with all sorts of dangers, especially for someone travelling with a family—from Irkutsk along the post road (238 versts) to the Kachug Pier, then down the Lena River to Yakutsk and then another thousand versts on horseback to Okhotsk!

The first part of the journey, by post-chaise, was regarded as rather easy compared to what was to follow after. The travellers complained about the rudeness of the local posts, the decrepitude of the bridges and the horses' wild temperament. More dangerous was the twenty-three-day sail down the Lena River to Yakutsk on small one-mast river boats which were not strong enough to survive a hard bump into a shoal or a rock and were highly unreliable when the Lena was rough. The road to Okhotsk was tougher still. From Okhotsk Father Ioann was to make a sea journey of several thousand versts. Sea sickness, storms, head winds, lack of water and food were the hazards against which no one was guaranteed at any minute of the journey, and which, as St. Innokenti himself put it in a letter to A. N. Muravyov, "are not pleasant to talk about even seated in a warm living-room having tea". The tragic death of the first Kodiak bishop, Ioasaf¹², provided a sad warning of the dangers of a sea voyage.

On June 29, 1824, more than 14 months after his departure from Irkutsk, Father Ioann arrived safe and sound at the island of Unalaska where he was to serve thenceforth. Divine Providence had preserved His chosen one. Father Ioann's new parish embraced 60 small islands on the borderline between the Bering Sea and the Pacific Ocean. The largest of them was the island of Unalaska (150 versts long and 50 versts wide). At the time of Father Ioann's arrival at the island there were only ten settlements inhabited by no more than 400 natives. The total population of the Unalaska region amounted to 2,000 Aleutians.¹³

There was no church on Unalaska,

but an old dilapidated chapel. The heart of the zealous pastor filled with anguish at the thought that soon there would be nowhere to conduct divine services. Father Ioann resolved to build a church before starting on any other undertaking. An excellent carpenter, joiner, stonemason, and in general, jack-of-all-trades, as they say, he began by training the Aleutians in useful crafts. A year later there were already some good carpenters, joiners, blacksmiths and even stonemasons among Father Ioann's pupils. Obtaining the necessary materials through the Russo-American company manager (neither timber nor stone was available in the vicinity), he entered upon the construction of the church. All the work was done under his direct supervision; as for the altar, iconostasis and the gilding, he did it entirely with his own hands. The church was built within a year and dedicated to the Ascension of Our Lord¹⁴.

The islanders were quick to appreciate the apostolic zeal of their pastor; they always came out to meet him, as though summoned to a festival. Abandoning their chores of the moment, they listened to him with surprising attention and stood in the church, amazingly reverential, their eyes riveted on him. "Father, our father"—was his name in their language. Here is an authentic testimony of that time about the Aleutians, borne by Father Ioann himself: "They eagerly assemble for prayer wherever divine service is being held, especially when a priest calls on them. During Liturgy or prayer they stand with reverence and amazing stillness, never glancing back or sideways, nor shifting their feet, however lengthy the service—so that after they have left the church one can count the number of those who attended by their footmarks. And although they understand little of ecclesiastical teaching, they stand throughout the service with unflagging attention. They observe all their religious duties with great eagerness and precision, and many of them even with reverential awe and humility, so that there was not a single case of negligence during my entire sojourn there. And this is not to mention that they strictly observe all the fasts when they are due, for it matters nothing to them to take

food for two or three days. But nothing gave me as much joy and gratification as their zeal, or rather, their thirst for hearing the Word of God, which was so great that I can say positively, the staunchest preacher would sooner slacken and tire out than their attention and zeal for listening to teaching; I can prove this by an example from my own personal experience: on my arrival at a settlement (I don't even have to mention at all and everyone met me with due cordiality and joy, so that at my time of the day and in any weather everybody came out to the landing; even those sick or old asked to be taken to where I was lodged, to see me and to be blessed, and so on—or it is the custom everywhere here to come out to the landing to meet the arrivals, so that welcome could well be personally for me and not for the teacher in my person) everybody immediately put aside their affairs and pursuits, however important to them, even their activities concerned with the storing and preparation of daily food, and came to me at the first sign, and all and everyone listened to my homilies with singular attention, oblivious of everything, and even, one might say, the most affectionate mothers became those moments virtually insensitive to the crying of their children who were ever brought to such meetings.”¹⁵

Constantly travelling from island to island and everywhere preaching to the Aleutians, Father Ioann knew from his own bitter experience that it was difficult, on the one hand, to enlighten through an interpreter and, on the other, to find a person suitable for this purpose, that is, a true believer and a conscientious worker. So he devoted himself to studying the Aleut language with inexhaustible persistence and despite the difficulties involved (especially pronunciation) he achieved the desired result in a few years. Now at last, he had gained a completely free hand, uninhibited, as before, by the presence of another person, the interpreter, or by his absence. Indeed, one could now see Father Ioann talking all the time to his parishioners. In the temple of God, in his own house but most often in the open air, he preached daily on the

Christian faith and morals, on parental duties, on children's upbringing, etc. These sermons were permeated with such humility and inspiration, and with such love of the pastor for his flock that they could not fail to soften even the most callous of hearts. Here, for example, are the concluding words of his homily for the Feast of the Nativity of Christ: “Jesus Christ, our Lord and Saviour! Thou, Who wert born on this day to redeem us! We, Thy unworthy sheep, pray to Thee; may Thy Name be hallowed; warm up our hearts that have gone cold for the glorification of Thy deeply venerated Name; teach and instruct us to bow not only in body, but in spirit and in truth, to Thee and to Thy Pre-Eternal Father with the Consubstantial and Life-Giving Spirit till the end of our days, now, and for ever and world without end. Amen.”¹⁶

Untiring in his edification of the adults, Father Ioann did not neglect the children, either. Often, surrounded by his own and other children, he talked to them earnestly, like to adults; he tested some for their knowledge of prayers, instructed others in the Christian truths adapted to their understanding, told them things from the Sacred History or from natural history, and taught them to read and write. He attached special importance to teaching them to read and write, having in mind future translations into the Aleut language, and for this purpose he started an improvised school, compiled textbooks, and taught in it regularly.

To complete the enlightenment of his flock, Father Ioann set out to translate the Sacred History, the Catechism and the Gospel into their language. A zealous pastor, Father Ioann could not help grieving over the sight of illiterate Aleutians leafing aimlessly through the Chetii Minei or the Gospel given them as a present. By the thirties of the 19th century the missionary produced his first translation into Aleut: the Catechism, a primer with the translations of the most important prayers included, and the Gospel According to St. Matthew. The Holy Synod authorized the use of the above mentioned, but gave their blessing only for the publication of the Catechism (1831). So Father Ioann had to make hand-written copies

of the Gospel and the primer. These works were followed by others to be also distributed in hand-written copies at first: "The Way to the Kingdom of Heaven *" (published in 1840), "The Sacred History", part of the Gospel According to St. Luke, and the Acts of the Apostles.¹⁷

The Aleutians were delighted beyond words at being presented with the first translations into their language of things so edifying! Nearly everyone applied themselves to mastering reading and writing with incredible diligence. Grey-bearded old men and even women were quite often to be seen thus occupied. Father Ioann testified that the translations had done so much to advance the mastering of reading and writing, which was initiated in 1825, that one could be quite certain that soon all the Aleutians would be literate. "Lately, that is after the translations into their language appeared," wrote the saint, "over a sixth part of the population have learnt to read; there are settlements where over half of the men are literate, and on one of the islands (St. Paul's) nearly everyone can read. Literacy spreads among the Aleutians through the school set up in 1825 but even more through self-teaching."¹⁸

Spiritual enlightenment was accompanied by the moral education of the Aleutians. If the Aleutians were capable of setting an enviable example to other Christians in religious and moral conduct before, now that they acted with awareness everywhere and in all things they appeared even greater. They carried out their duties to the Church in the most exemplary manner. They observed all the fasts and went to Confession and received Holy Communion with deep reverence. During Confession they always did their best to describe all their sins in minute detail: one could see that they approached this Sacrament upon a thorough scrutiny of their sins and with a sincere repentance of them. There were cases, recorded by Father Ioann, when some of them insisted on denouncing their sins in public, arguing that "if shame did not stop me from sinning, why should it

stop me from exposing my sins?" There were instances of the opposite kind too, when some going to Confession could find positively no sins in themselves or any pangs of conscience, and everyone knows that Aleutians are exceptionally sincere. In the absence of Lenten fare they took no food at all for weeks, and came to the church during fasting well before the appointed time and lined up for prayer with the first strokes of the bell.

The Aleutians exhibited deep reverence in the church and were beyond reproach as worshippers. "Some of them," says Father Ioann, "can pray from their hearts, not showing it to other people even in the church, and often follow the Lord's instruction: *enter into thy closet, and when thou hast shut the door, pray....* I observed it very clearly in the church, where the worshipper prays inwardly, not at all in order to be seen for no one will even glance at him. But there were some among them who prayed in secret and in their own time; thus for example, one Nil Zakharov, he is dead now (those still alive cannot be set as an example), who was a caretaker almost all his life and during his watches, almost every night when everything was quiet, he prayed by the church; and hid this so well that this practice of his only became known right before his death and even then only through chance. I am sure there are others who pray like him".¹⁹

Even the most, so to speak, inborn vices of the Aleutians, such as smoking tobacco, drinking and lustfulness, were beginning to be eradicated. Thus, commenting on their weakness for drinking and the smoking of tobacco, as a means of gaining Dutch courage, Father Ioann testified that lately "some Aleutians had completely given up smoking". As for the main passion of the Aleutians—lust—it abated considerably: the number of illegitimate children fell to an absolute minimum, while the number of the newly-born increased by nearly a fifth, and on the whole "many of those given to excessive lust showed a distinct tendency for improvement with the help of the Giver to the one who prays, and some even succeeded in completely reforming themselves".²⁰

Such were the ten years of Father

* See The Journal of the Moscow Patriarchate, 1975, No. 3, pp. 63-79; No. 4, pp. 65-72.

ann Veniaminov's missionary service among the Aleutians of the Unalaska gion. Taking leave of his flock, Father ann had nothing to wish his pa shioners except that morally they could remain unchanged and that the spirit of Christianity grow ever stronger and deeper in their souls.

VLADIMIR FIALKIN

NOTES

This article is published in an abridged form, adapted from the manuscript of the candidate's thesis by V. Fialkin, a graduate from the Kazan Theological Academy, available at the Central State Archives of the Tatar Autonomous Republic, no 10, list 2, No. 1621. Scholarly adaptation and notes by Father Boris Pivovarov, Candidate of Theology, a graduate from the Moscow Theological Academy, a member of the Novosibirsk Diocese.—Ed.

The first part of the article is based mainly on St. Innokentiy's work *Sostoyanie Pravoslavnoi Tserkvi v Rossiiskoi Amerike* (The Condition of the Orthodox Church in Russian America), published initially in "The Journal of the Ministry of Public Education", 1840, Vol. XXVI, No. 6 (This article is also included in Vol. II of *Tvorenia Innokentija mitropolita Moskovskogo* [The Works of Metropolitan Innokentiy of Moscow], compiled by I. Barsukov. Moscow, 1887, pp. 1-42.)

It has been established from the records that Innokentiy's ancestors came from Tobolsk. In 1738 Ioann Popov, "the son of the first Irkutsk priest, Ioann Panfeleimonov, sent from Tobolsk to live in the Church of the Saviour in 1690", became the priest of the Church of the Prophet Elijah in the village of Anga. His descendants served in the service of this church in Anga without interruption till the end of the 19th century. "The Irkutsk Diocesan Gazette", 1870, No. 46, (supplement), pp. 556-557.

In the Anga of our days "there stand two houses on the site of the Elijah Church. One of them was the priest's house. The other, the deacon's, was probably built in the first half of the 19th century with a plain axe, its ceiling a structure of whole logs.... It must have been here that Ivan Popov, later Veniaminov, was born."

P. Okladnikov. *Of Angi do Unalashki: Udivitelnaya sudba Ivana Popova* [From Anga to Unalaska: the Amazing Life of Ivan Popov]. "Questions of History", 1976, No. 6, p. 122).

Under Bishop Veniamin (Bagryansky) of Irkutsk (1789-1814) in 1805 the canonization took place of St. Innokentiy, the first Bishop of Irkutsk, whom St. Innokentiy Veniaminov held in great veneration throughout his own entire apostolic service and after whom he got his new name on taking monastic vows.

The State Archives of the Irkutsk Region have preserved *Proshenie seminarista Veniaminova o zasnachii i opredelenii k Irkutskoi Blagoveshchenskoi Tserkvi diakonom* (The Seminarian Veniaminov's Application to Be Married and Be appointed as Deacon to the Irkutsk Church of the Annunciation) (SAIR, folio 50, "The Irkutsk Church History", 1817, No. 2027).

St. Innokentiy later recalled those years as happiest in his ecclesiastical life. "The hierarch

remembered his first deacon's sticharion as an apparel that gave him most joy. Visiting the church in his first parish in his declining years, the metropolitan happened to see his old sticharion there and expressed his wish to have it altered into a sakkos to be buried in". (Archimandrite Evlogii Smirnov. "The Life and Apostolic Works of Metropolitan Innokentiy Veniaminov." *The Journal of the Moscow Patriarchate*, 1975, No. 3, p. 55.)

⁷ Archpriest Prokopy Gromov, a well-known ecclesiastical writer of the 19th century from Eastern Siberia, knew Bishop Innokentiy Veniaminov back in the Irkutsk Theological Seminary where they had studied together, and later he assisted Bishop Innokentiy in his missionary work, as the dean of the cathedral in Petropavlovsk-Kamchatski.

⁸ Bishop Mikhail II (Burdukov) held the Irkutsk See from 1814 till 1830 (Archbishop from 1826). Under this hierarch the first missionary stations were set up in Eastern Siberia in the 19th century.

⁹ Unalaska is one of the Aleutian Islands "which, as well as the adjoining land mass of Alaska, were discovered by Russians in the middle of the 17th century and declared part of Russia. Russian merchants attracted by a lucrative fur trade started colonizing the islands at the end of the 18th century. The preaching of Christianity among the natives started at about the same time". V. Alekseyev. *Vysokopreosvyashchennyi Innokentiy, Mitropolit Moskovsky* (His Eminence Innokentiy, Metropolitan of Moscow). *JMP*, 1949, No. 7, p. 38.

¹⁰ I. Barsukov. *Innokentiy, Mitropolit Moskovsky i Kolomensky, po ego sochineniam, pismam i ras-skazam sovremennikov* (Metropolitan Innokentiy of Moscow and Kolomna, According to His Works and the Letters and Accounts of His Contemporaries). Moscow, 1883, pp. 11-12.

¹¹ St. Innokentiy, as he points out in his *Avtobiograficheskaya zapiska* (Autobiographical Note), regarded his transfer from Irkutsk to the island of Unalaska as a result of intervention by Divine Providence rather than that of an ordinary human call. Ivan Kryukov was only "an ostensible reason", "but it was not his reports to me personally that succeeded in alluring me," wrote St. Innokentiy. "This man upon his arrival in Irkutsk stayed in our parish from November till the middle of February. I was his and his family's spiritual father and, therefore, on rather close terms with him. Sure enough, he told me an awful lot about America in general, and about the Aleutians in particular, and was most emphatic in trying to persuade me to go to Unalaska; but I was insensitive to all his tales and none of his arguments could sway me. And indeed, could I, or was there any point for me in human reasoning, to go God knows where, when I was established in one of the best parishes in the town, respected and even loved by my parishioners, in full view of and of some standing with my superiors, had a house of my own and was paid more than I would be on Unalaska? And therefore, when, at the late Bishop Mikhail's orders, every member of the diocesan clergy was required to respond: whether any one of them would volunteer to go to Unalaska, and if not, for what specific reason? — I, as well as the others, wrote that I did not wish to take up that position for the reason of its remoteness. I wrote this in utter sincerity, reckoning that if our widows stationed even ten versts

away from the authorities are left without sustenance (guardianship had not yet been established by then), what would it be like ten thousand versts away? These were my thoughts and thus I spoke to my other colleagues.

"But when this same man, who had already said good-bye to me, urging me again, before our parting, to go to Unalaska (I remember it very vividly), when he on the same day, having come to say good-bye to His Grace (I happened to be in his residence and even in his parlor, for the first time), started talking of the Aleutians' zeal for prayer and for hearing the Word of God (which, no doubt, I had heard from him before, and probably, more than once): then — blessed be the Name of the Lord — I was suddenly, one could say, consumed by a burning desire to go to those people. I can still remember very vividly how I squirmed with impatience, waiting for an opportunity to announce my desire to His Grace, and he, indeed, was surprised by it, but said only: "we shall see" (**Tvorenia Innokentia, Mitropolita Moskovskogo**. Vol. I, Moscow, 1886, pp. 4-5).

¹² The Kodiak Mission was founded in 1793. "Archimandrite Ioasaf of the Kodiak Mission was summoned to Irkutsk and consecrated bishop by Bishop Veniamin of Irkutsk in March 1799; but the newly-consecrated Bishop of Kodiak (Kamchatka) and America, travelling back to Kodiak on board the ship 'Phoenix', owned by an American company, was drowned at sea with his suite and valuable church requisites in the same year of 1799. Judging by some articles that formerly belonged to the mission, washed up by the sea and found occasionally along the Alaskan shores, it must be assumed that the 'Phoenix' sank in the vicinity of the Kodiak and Unalaska islands." In this way St. Innokentiy described the fate of the first Kodiak hierarch. **Tvorenia Innokentia, Mitropolita Moskovskogo**, Vol. II, p. 7.

¹³ See **Zapiski ob ostrovakh Unalashkinskogo otsteda** (Notes on the Islands of the Unalaska Region), Part 2 (in the "Tvorenia" **Zapiski** are included in Vol. III, Moscow, 1888) and the above-mentioned work by St. Innokentiy, **Sostoyanie Pravoslavnoi Tserkvi v Rossiskoi Amerike** (The Position of the Orthodox Church in Russian America). The monks of Valaam — members of the Kodiak Mission headed by Archimandrite Ioasaf — turned to Christ and baptized many natives of the Aleutian Islands. Among the members of this mission was St. German of Alaska, canonized in 1970 (see **The Journal of the Moscow Patriarchate**, 1970, No. 11, pp. 60-72). But by the time of Father Ioann Veniaminov's arrival the mission had long since ceased to exist, and the natives had not seen an Orthodox priest for many years.

¹⁴ The church was built in place of the first chapel erected in 1794 (See **Pribavlenia k tvoreniyu svyatikh otsov** [Additions to the Works of the Holy Fathers], Sergiev Posad, MTA, 1889, Vol. II, p. 545), and has survived till our days (see U. Laflin, A. P. Okladnikov. **Proiskhozhdenie aleutov** [The Origin of the Aleutians], "Nature", 1976, p. 122).

St. Innokentiy wrote that "the wooden church, with iron roofing over the altar and the cupola, built in 1825.... with one altar, dedicated to the Ascension of the Lord, was consecrated on June 29, 1829" (**Tvorenia....**, Vol. II, p. 62).

¹⁵ **Tvorenia Innokentia, Mitropolita Moskovskogo**, Vol. III, Moscow, 1888, pp. 369-371.

¹⁶ **Ibid**, Vol. I, Moscow, 1886, p. 29.

¹⁷ In the introduction to the **Catechism** translated into the Aleuto-Fox language, St. Innokentiy wrote: "You know, my brothers, that before my arrival here there had been no books, nor reading nor writing in your language, and you had no way of learning the Word of God except by hearing; and you had rarely had the opportunity to hear the Word of God, either. That is why, observing your eagerness for hearing the Word of God, I began to write in your language and decided, upon inviting the interpreter Ivan Pankov to help me, to translate into your language the **"Catechism"**, or **"The Elements of the Christian Teaching"**. **Tvorenia Innokentia, Mitropolita Moskovskogo**, Vol. I, Moscow, 1886, pp. 237-238.

St. Innokentiy initiated the study of the languages of the Aleutians and the Kodiak Eskimos. His linguistic studies immediately won worldwide recognition for their scholarly merits and are regarded highly by modern scholars. (See, for example, E. E. Blomkvist, **Istoria izuchenia v Rossii severoamerikanskikh yazykov** [The History of the Study of the North-American Languages in Russia]. "The Collection" of the Museum of Anthropology and Ethnography. Vol. XXI, Leningrad, 1975. Father Ioann Veniaminov's **Opyt grammatiki aleutsko-lisievenskogo yazyka** (Experimental Grammar of the Aleut-Fox Language) was of particular importance and has not lost its scientific value up to our days. This work was used as a basis for the compiling of **The Aleut Language. The Elements of Aleut Grammar with a Dictionary Two Parts Containing Basic Vocabularies of Aleut and English**. By Richard Henry Georghegan. Edited by Fredericka I. Martin. United States. Department of the interior. 1944. A. P. Okladnikov. **Ot Anga do Unalashki: udovitelnaya sudba Ivana Popova** (From Anga to Unalaska: the Amazing Life of Ivan Popov). "Questions of History", 1976, No. p. 127, Note 21.

¹⁸ **Tvorenia Innokentia, Mitropolita Moskovskogo**, Vol. III, Moscow, 1888, p. 490.

¹⁹ **Ibid**, Vol. II, Moscow, 1887, pp. 29-30.

²⁰ **Ibid**, p. 33.

(To be continued)

CHRONICLE

(For the beginning see p. 46)

The meeting (second of this kind, first was convened on November 15, 1977, in Suzdal) held in a spacious hall of the Klyazma Hotel in Vladimir was addressed by experts in various branches of the regional national economy and by the representative of the USSR Council for Religious Affairs in the Vladimir Region, A. I. Makarov. They spoke in detail of Soviet economic achievements and of the plans to develop the national economy for the years ahead.

The executive secretary of the regional peace committee, V. N. Lyutikov, thanked Orthodox communities and members of the clergy for replenishing the Soviet Peace Fund. He presented the certificates of the Soviet Peace Fund to Archbishops Vladimir and Archimandrite Valentin Rusanskiy and letters of thanks to several members of the clergy for personal donations to the Peace Fund.

Father GEORGIY SHALIMOVICh of the Cathedral Church of the Dormition of Vladimir

St. Aleksandr Svirsky

St. Aleksandr Svirsky lived in the Principality of Novgorod. He was born during the troublous times in the life of Vasiliy the Blind, Prince Moscow, living out his saintly life through the reigns of Ioann (Ivan) III, Siliy III, and the childhood of Ioann (Ivan) IV. Living in the depths of the forests in the north of Russia, he remained far removed from the turbulent story of the Russian state. He was affected by the perfidious deeds of Semya, the power-hungry plotting Marfa Posadnitsa, and he most probably never heard the famous *vetche* (tocsin). The only person who could have told him of what was happening in the world outside was Andrey Zavalishin, the Moscow nobleman sent by Ioann III to the Principality of Novgorod. It is also known that St. Aleksandr went to Novgorod to St. Trapion, the archbishop, to be ordained by him. We know, furthermore, that Aleksandr several times addressed petitions both to Ioann III and to Vasilii III requesting them to send stones, sons and material for the building of churches.

Spending his whole life away from the cares and bustle of this world, St. Aleksandr Svirsky, that luminary of monastic life, in his seclusion created different other-worldly history, striving for spiritual perfection and teaching others; endowed with exceptional gifts of the Holy Spirit, he was "equal to the angels while on earth".

From his very birth, God's grace abided in St. Aleksandr Svirsky. His parents were called Stefan and Vasilisa (shortened to Vassa). They were peasants from the village of Mandera, near Lake Ladoga, on the Oyat River, a tributary of the Svir River, in the Ponega district, in the Principality of sovereign Great Novgorod. They already had two children, who were grown-ups and lived away from home, when Stefan and Vassa desired to have another son. They prayed hard for their wish to be fulfilled, and heard a voice

from on high: "Rejoice, good man and wife... you will bear a son... and through him God will grant succour to His Churches" [1*, p. 7].

The son was born on June 15, 1448, on the Feast of the Prophet Amos, and for this reason was given the name of Amos at baptism.

When the time came, his parents sent the youth Amos to study reading and writing, but he did not succeed in learning and was greatly grieved at this. One day he set off for the nearby Ostrovsky Monastery of the Presentation of the Blessed Virgin, and there he fell on his knees and prayed with all his heart before the icon of the Mother of God and suddenly he heard a voice saying: "Stand up, be not afraid: that which thou hast asked shall be fulfilled" [1, p. 9]. From that time he succeeded in his studies and overtook all his fellow-students. Amos was an outstanding youth. He was always obedient and meek, avoided games, laughter and foul language, wore the simplest clothes and so exhausted himself by fasting that his mother was very worried. When Amos grew up, his parents wanted him to marry, but he preferred to live in chastity "burning up the desires of the flesh with the fire of Divine Love" [1, p. 10]. The young man wished to dedicate his life to the One God.

It so happened that Amos met some monks from the Valaam monastery. The monks realized that this was no ordinary lad and, complying with Amos's pleas, they told him about the monastic life after swearing him to silence. Thenceforth Amos was completely engrossed with the desire to go away to Valaam.

At the age of nineteen he left home, telling his parents that he had business to see to in the next village (he knew that his parents would not let him go to Valaam), and set off for the cherished goal. A long and difficult journey

* *Zhitie so sluzhboyu prepodobnago i bogosnago ottsa nashego Aleksandra Svirskago* (The Life of and Service to Our God-Bearing Father St. Aleksandr Svirsky). St. Petersburg, 1818.

lay ahead: he had to travel on foot more than two hundred versts to the east of Lake Ladoga, then cross the water to Valaam. Soon he came to the Svir, crossed it in a canoe, and then walked another six versts.

When night fell he was on the shore of a beautiful, calm lake, round which the branches of the trees trailed in the water. The youth prayed late into the night and suddenly heard a voice saying: "Young man! Go in peace to Valaam, to the Monastery of the All-Merciful Saviour, labour there in the Name of the Lord, then return to this place and build a cloister, and many will be saved through thee" [1, p. 19]. Then a great light shone forth there where the blessed youth knelt.*

The next morning Amos rose and set off again. He travelled long through the roadless depths of the forest and finally he was exhausted. Suddenly a traveller appeared before Amos and said that he was going to Valaam and knew the way. So Amos was guided by this good fellow-traveller, and their journey was an easy and successful one. They arrived together at the Monastery of the Transfiguration of the Saviour on Valaam. Amos stopped by the gates of the monastery and praised God with his heart. He turned to his marvellous fellow-traveller, wishing to thank him, but the traveller had disappeared without a trace. Then Amos understood that his fellow-traveller had been one of God's Angels.

The hegumen of the monastery received Amos kindly. Amos spent seven years as a novice and in 1473, at the age of 26, he took monastic vows and received the name of Aleksandr.

A few years after Amos had left home his parents found out where their son was to be found. Stefan travelled to the monastery and begged the hegumen to let him see his son. The hegumen told the young man of his father's plea, but the son answered that he

could not see his father since he was now dead to this world. Stefan, when he heard of his son's refusal, was exceedingly angry: he thought that the hegumen was deceiving him, and holding his son against his will. Stefan demanded to see his son, said that he would not leave the monastery, and threatened to commit suicide by the monastery gates. Then the hegumen admonished the young man to see his father, and the youth obeyed.

Stefan looked with sorrow upon his pale, emaciated son, and begged him with tears to return home at least for a time; but the son was adamant, and Stefan left in anger. Alone in his cell Amos started to pray fervently, and through his prayers God's grace descended upon his father. For the next day Stefan was filled with other thoughts, and when next he saw his son, called him his spiritual mentor and, on his son's advice, even expressed the desire to become a monk himself. This desire he fulfilled: returning home he sold his property and became a monk, taking the name of Semyon, in the Monastery of the Presentation. Vassa also became a nun, taking the name of Varvara. They led a pious life and died not long after.

Living on Valaam, the blessed youth attained spiritual stature by ascetic feats. While still a novice, he led a hard life, spending the days in work and the nights in vigil and prayer. Sometimes, stripped to the waist, he prayed in the forest until morning service, covered with a swarm of mosquitoes and gnats; he stood "like a living pillar... as merciless and unbending towards his own body as any enemy" [1, p. 25]. The brothers marvelled at his boundless endurance. When he had taken the monastic vows, the Monk Aleksandr left for a lonely island found there, among the rocks, a cave-tomb, and lived there the ascetic life for seven years.

The fame of his spiritual feats spread far abroad, while he, to escape from this fame, decided to move away into the impenetrable depths of the forest. The hegumen ordered him to remain, and the Monk Aleksandr obeyed. But one night, as he prayed in his cell before the icon of the Most Pure Mother

* Later in this place, by the Holy Lake, 36 versts from where today stands the town of Olonec and 6 versts from the Svir River, St. Aleksandr founded the Monastery of the Life-Giving Trinity, and 130 sogenes from it, by Lake Roshchinskoe, he made himself a retreat on the site of which was later founded the Monastery of St. Aleksandr Svirsky.

of God, he heard a voice saying: "Aleksandr, leave this place and go to the spot which was indicated to thee, and there thou will find salvation" [1, p. 34]. And a great light illumined the cell. Opening the window, the monk saw that the light came from the south-east and that in the sky there seemed to be a finger pointing towards the holy face. In the morning the monk told the hegumen of his vision and again asked permission to leave, and the hegumen gave him a blessing.

The saint left Valaam in 1485. At the place indicated, by the beautiful lake, which is now called the Holy Lake, he built himself a humble shack and lived there alone for many years, seeing no human face, eating no bread, feeding himself just on what he gathered in the forest. During that time he suffered terribly from hunger, cold, sickness and the Devil's temptations. But the Lord upheld the righteous monk's spiritual and physical strength. Once, in the throes of a serious illness, the saint not only could not get up from the ground but even raise his head, so he lay and sang the Psalms. Then suddenly before him stood a "glorious man", who placed his hand on the diseased spot, made the sign of the Cross over it and healed the saint. And one day, when the saint went for water and as usual was reciting prayers aloud, he heard a voice from on high, which prophesied to the saint that a great multitude would seek him out, and commanded him not to turn them away, but to receive and teach them.

In 1493, a neighbouring landowner, the nobleman Andrei Zavalishin, happened upon the saint's dwelling-place by chance, as he was hunting. Bowing to the ground before the saint, Andrei



"Rejoice, since thou has indeed acquired divine grace and has been made worthy to behold eternally, together with Angels, face to Face the Holy Trinity" (oikos of the 6th canticle from the Canon to St. Aleksandr Svirsky. The Icon of the Holy Trinity Appearing to St. Aleksandr Svirsky, XVII cen.)

said that he had long been striving to find this spot, for over it he had seen "sometimes a pillar of fire, sometimes a ray as from a divine light, and sometimes a fiery smoke rising from the earth unto the heavens" [1, p. 40]. Andrei begged the saint to tell him of his life. The saint was sad that he could no longer hide from the people and, remembering the divine voice, he told Andrei of his ascetic life, swearing him to silence. Together with the words of the saint, God's grace entered Andrei's heart. Andrei began to visit the righteous monk more and more often. Then, upon the saint's instructions, he set off for Valaam, where he took monastic vows under the name of Adrian. Later he founded on the eastern shore of Lake Ladoga the Andrusovskaya Wilderness of St. Nicholas and became famous for his piety. He is particularly well known for the fact that

he brought many brigands to the way of truth. It was at the hands of brigands that St. Adrian Andrusovsky met a martyr's death. His feast is on August 26.

Andrei Zavalishin did not succeed in keeping his oath of silence. The ascetic's fame spread far and wide, and monks started to visit him in large numbers. The first to come to the saint was his brother Ioann, and for a time they lived together, but then Ioann died. There were more and more monks. Zavalishin brought them grain. The monks cleared the forest and sowed the grain, to feed themselves and those who came to beg. The saint then left the other monks and made himself a retreat 130 sogenes from the community's quarters. He was faced with many temptations. The demons took the form of animals and snakes, whistling and rioting, trying to drive the saint away. But the prayers of the righteous monk, "issued like a fiery flame from his mouth and the whole legion of demons, impotent before it, was consumed, never to be seen again" [1, p. 50].

Once, when St. Aleksandr was praying as usual in his retreat, a bright Angel appeared to him. The saint fell on his face in fear. The Angel raised him up and, taking human form, said: "I am sent by God to protect thee from the wiles of the cunning Devil, and to remind thee of the divine visions granted thee in this place where thou hast made thy dwelling, that thou shouldst fulfil His behests, since the Lord has chosen thee to lead many to salvation. I tell thee that thou hast God's blessing and that thou shalt raise in this place a church dedicated to the Holy Trinity, and thou shalt gather a community of monks, and found a monastery." And the Angel disappeared.

In 1508, after spending twenty-three years in the behested place, the saint saw a vision of the Life-Giving Trinity. He was praying one night in his retreat when suddenly a strong light shone forth and he saw coming towards him Three Men, dressed in shining white garments. Lit by Their heavenly glory, They shone with a purity brighter than the sun. Each of Them held a sceptre in His hand. The saint fell to the ground in fear, and when he came

to himself, bowed low. Lifting him by the hand, the Men said: "Have hope, O blessed man, and fear not." And They ordered the saint to build a church and found a monastery. He fell to his knees again, telling Them he was unworthy, but the Lord raised him up and ordered him to fulfil what had been commanded him. The saint asked to whom the church was to be dedicated. The Lord said: "Dearly beloved, as thou seest the Three Persons speaking with thee, build a church in the name of the Father, and of the Son, and of the Holy Spirit, the Consubstantial Trinity. I leave thee peace, My peace I give unto thee." At that moment the saint saw the Lord with outstretched wings as though He were passing over the earth, and He became invisible [1, pp. 54-55].

After this vision the saint set to consider where to build the church. And one day, while he was praying to God, he heard a voice from on high. "The saint looked up, and saw an Angel of God in a mantle and koukolion, standing in the air with outstretched wings (the vision that was sometimes revealed to St. Pachomius the Great), his hands stretched upwards, who said: 'One and Holy, the One Lord Jesus Christ, to the glory of God the Father. Amen.' Then he said to the saint: 'Aleksandr, on this spot thou shalt build the church in the Name of the Lord Who appeared to thee in Three Persons—the Father, the Son and the Holy Spirit—the Indivisible Trinity'" [1, p. 55]. And He made the Sign of the Cross three times over the place, and disappeared.

That year they built the wooden Church of the Life-Giving Trinity, and at the end of the saint's life (in 1526) a stone church was built in its place. As soon as the wooden church was built the brothers started to beg the saint to become a priest. He refused for a long time, considering himself unworthy. Then the brothers begged St. Serapion, Archbishop of Novgorod (feast day, March 16) to persuade the saint to become a priest. That year the saint travelled to Novgorod and was ordained by the archbishop. Soon the brothers begged the saint to become their hegumen.

When he was hegumen, the saint was even more humble than ever before. His clothes were all patched and he slept on the bare floor. He prepared his food himself, kneading dough and baking bread. Once there was not enough firewood, and the oikonomos asked the hegumen to send those monks who had nothing to do for wood. "I have nothing to do," said the saint, and set to chopping logs. Another time he set to carrying water in the same way. At night, when all were asleep, the saint would go to the mill where they ground the grain with a millstone operated by hand and would do the work of others, replacing the grain with flour. Every monk had to grind his own ration of grain. In the same way the saint went round the cells at night, and if from anywhere he heard idle conversation, he would knock lightly on the door and go away. And in the morning he would talk to the brothers, imposing a penance upon the guilty ones.

Towards the end of his life, the saint decided to build a stone church and dedicate it to the Protecting Veil of the Mother of God. At the saint's request craftsmen were sent from Moscow and the foundation of the church was laid. In the evening, after saying an akathistos to the Most Holy Mother of God, the saint sat down to rest in his cell, but suddenly he said to his cell-keeper, Afanasiy: "My child, be sober and vigilant, if thou wishest this very hour to see somewhat miraculous and awesome". And they heard a voice like thunder: "The Lord is coming, with Her Who bore Him." "The saint ran quickly out of his cell, and a great light shone about him, and over the whole monastery it shone like a ray of the sun. And the saint saw the Most Pure Mother of God on the foundation of the church of Her Most Holy Protecting Veil, where the altar was to stand, like a queen sitting upon a throne. Our Lord Jesus Christ, in the form of a Child, She held on Her arm, and about Her a great multitude of Angels, shining with ineffable brightness. The saint fell to the floor, for his eyes could not bear the great light. The Mother of God said: 'Arise, O chosen one of My Son and God: for I have come to visit

thee, My beloved, and to oversee the foundation of My church... And since thou hast prayed for thy disciples and thy monastery, they will prosper in all things from this day: and not only while thou livest, but even when thou art gone I shall always abide with thy monastery, protecting and providing it abundantly. Behold and see how many monks there are in thy flock, for by thee shall they be directed towards the path of salvation, in the Name of the Holy Trinity.' The saint rose, and saw a multitude of monks. Again the Mother of God spoke: 'Dearly beloved, whoever brings even a single brick to the building of My church, in the Name of Jesus Christ, My Son and God, will not go unrewarded.' And She disappeared" [1, p. 98].

St. Aleksandr had many disciples, some of whom founded other monasteries.

Grigoriy, born in Mogilev, came to Moscow dressed as a beggar, venerated at the city's shrines and then set off for the Svir to St. Aleksandr, who greeted him prophetically as "the pastor of reasonable sheep" and sent him off to the forests of Vologda, to St. Korniliy Komelsky. There Grigoriy took monastic vows, receiving the name of Gennadiy, and then set off for the Principality of Kostroma, to somewhere near the town of Lyubim, where he founded a monastery. St. Gennadiy was an icon-painter, but also wrote books such as the "Testament" and "Exhortations of a Spiritual Starets to a Novice". He died in 1565. The Feast of St. Gennadiy of Kostroma and Lyubim is on January 23.

Two disciples of St. Aleksandr—Sts. Nikifor and Gennadiy—lived the ascetic life on Lake Vozhe and founded the Zadne-Nikiforovskaya Wilderness (54 versts from Olonets). St. Nikifor died in 1550 and St. Gennadiy in 1516. The Feast of Sts. Nikifor and Gennadiy Vozheozersky is on February 9. Other disciples of St. Aleksandr, buried in the Zadne-Nikiforovskaya Wilderness, are Sts. Ignatiy, Leonid, Dionisiy, Ferapont, Korniliy and Afanasiy, of whose lives we do not have reliable information.

Not far from the above-named cloister is the Syandebskaya Wilderness of the Dormition, where the ascetic life

was led by another pupil of St. Aleksandr, St. Afanasiy Syandebsky, whose feast day is on January 18.

Other disciples of St. Aleksandr who founded monasteries were St. Makariy Oredzhsky and St. Adrian Andrusovsky, mentioned above.

At the end of his life the saint demonstrated an unprecedented humility. Calling the brothers, he ordered them: "Tie my sinful body tightly at the feet and throw it into the depths of the marshes; there you will dig it into the moss, and stamp it down with your feet." The brothers answered: "No, father, we cannot do this" [1, p. 107]. Then the saint ordered that they should not bury his body in the monastery, but in his retreat, by the wooden Church of the Transfiguration of the Lord. The saint lived for 85 years, and in 1533 died in the Lord.

The *Life of St. Aleksandr Svirsky* tells of many miracles performed by him. He calmed the sorrowing, cured the sick, directed sinners towards righteousness, and had the gift of prophecy.

Once after a moleben the people gathered about the saint, placing in his phelonion gifts, which he accepted from everyone. Only from one, a certain Grigoriy from the village of Pidmozero, however hard he tried the saint persistently rejected it. Finally, he begged the saint to explain the reason for his refusal. The saint replied that although he was seeing him for the first time, he knew that he was a great sinner, that he beat his mother, and demanded repentance. Then, after he had repented, this man came often to the saint, and the latter received him kindly.

A certain Simeon, from the same village, came to the saint in sorrow after the death of his wife. The saint forbade him to re-marry for another 8 months, adding that otherwise things would not go well with him. The man promised, but later forgot his promise: he re-married before the time was up, and fell ill and died exactly 8 months after his first wife's death.

Once a certain Timofei Aprelev, the son of a boyar, said to the saint that his wife was expecting a baby, and

asked for a son, not a daughter. The saint replied: "Why hast thou come to tempt our humility? It is for God to decide what sex the child will be; but as soon as thy wife is delivered, command pray, that God reward thee according to thy prayers". And his wife born a daughter. Then, in fulfilment of the saint's words, a son, too, was born.

Bogdan Koryukov, a Novgorod merchant, came to the saint to request him to pray for his son who was very ill. The saint said that he would die for his father's sins, as his other children had died, but that if the father were to lead a pious life, then he would have another son and daughter. It happened just so, and the father took monastic vows.

Once a fisherman came to the monastery and addressed the first monk he met, not knowing that this was the saint. He told him that he had caught a sturgeon and had hidden it from his chief, but the latter had found out and was tyrannizing him. He said that he wanted to seek the saint's help. At this point the monk suddenly started to curse the saint (he wished to test the fisherman's faith), but the fisherman kept repeating that the saint was a man of goodness. Then the monk told him to go back and throw his net into the water again, to catch another sturgeon and give this one to his chief. The fisherman objected indignantly that sturgeons were very rare in these parts. The monk said to him "Believe, and it shall be". The man believed, and went out and caught an enormous sturgeon. And told his chief all that had happened. The chief was amazed and offered the fisherman much money for the sturgeon, but the fisherman refused it, thanking the saint constantly.

Twelve years after the death of St. Aleksandr, in 1545, his pupil and successor Hegumen Irodion wrote his *Life*. In 1547, the locality started to keep his feast, and a service was written in his honour. In 1641, one hundred and seven years after his death, the whole Church began to keep his feast days on August 30, the day of his death, and April 17, the day of his canonization.

A. VOLGIN

DIVINE LITURGY

The Creed. 9th Article: The Apostolic Church

Apostolicity is one of the notes of Christ's Church which is spoken of in the 9th article of the Creed. This word comes from the Greek *apostolos*. Apostolicity is that note which indicates the Church's mission in the world with its goal sanctifying man, saving him, and uniting him to God (Jn. 17. 19-21).

The Divine Messenger—the Logos—the Second Person of the Holy Trinity, descended to earth in order to resurrect mankind which had died in it (2 Pet. 1. 3-4). “The Apostle of the paternal Father was the Son, Who was sent down to earth to fulfil the great end of the Divine Economy, or, as St. Paul calls Him: *the Apostle of our profession* (Heb. 3. 1),” so wrote St. Elias Minyatiros¹.

The Apostolic Church is also so called because Christ's work was continued in her by the Holy Apostles chosen by the Saviour (Lk. 6. 13)—the Word transmitted to them the plenitude of His power in the Church. “Just as the Son, as the Father's messenger, represented the Person of the Father (Mt. 10. 40)... so the disciples, the apostles of the Son, represented the Person of the Son (Lk. 10. 16)”².

The Apostles made up the first New Testament Church, sent by Christ into the world to preach the salvific truths of the Gospel among men (Mt. 28. 19-20). Having Jesus Christ as the corner stone (Eph. 2. 20) and invested with the power of the Holy Spirit on the day of the Pentecost, the Apostles were the foundation upon which the Holy Church was built (Rev. 21. 14). Having given the Apostles the power to teach, minister the Holy Sacraments, and rule the Church (Jn. 20; 21-23; Mt. 28. 19-20), Christ the Saviour blessed in their persons (Lk. 24. 50) all their successors for pastoral service unto the end of the world (Mt. 27. 20). The ecclesiastical hierarchy³ exists in the Church by divine ordination, it is essential for the Church's very existence. St. Paul says that Christ gave *some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the work of edifying the body of Christ* (Eph. 4. 11-12).

The Lord Jesus Christ Himself (Jn. 20. 22) through the Holy Spirit (Acts 20. 28) ordains

men to the priesthood in the Sacrament of Holy Orders.

The Orthodox Church is also called Apostolic because she sacredly preserves and honours the Holy Tradition, entrusted to her by the Holy Apostles.

Like Holy Scripture, Tradition is a source of divine revelation. They cannot be contrasted, but neither can they replace each other, only together can they make up the entire fullness of the Revelation. “Holy Scripture and all that can be said by written or oral word, by liturgical representation or other symbols are various means of expressing the Truth, while Holy Tradition is the only means of perceiving Truth... Tradition is not the content of Revelation, but the light that penetrates it... the communication of the Spirit of Truth, without Whom one cannot apprehend Truth”⁴.

Apostolicity as the note of the Church requires that all members of the Church firmly maintain Apostolic Tradition (2 Thess. 2. 15; 1. Cor. 11. 2).

The Holy Fathers and Teachers of the Church also taught this. “Those who do not know Apostolic Tradition,” wrote St. Irenaeus of Lyons, “cannot apprehend the Truth from the Holy Scriptures alone.”

Without Apostolicity the other notes of the Church are unthinkable. Each of the Church's notes is conditioned by the others and the Church can be characterized in her plenitude only as one integrated organism. If the opposite were true “she would be, on the one hand, a phantom of the Church Triumphant, incorporeal, abstract, and unnecessary, and on the other hand, she would be a multitude of sects, each trying to reproduce the Gospel spirit, lacking all objectivity”⁵.

ADAM MARKEVICH,
MTA student

NOTES

¹ Sermons by St. Elias Minyatiros, Bishop of Kerika and Kalavritos. The Trinity-St. Sergiy Lavra, 1902, p. 337.

² Ibid.

³ The members of Christ's Church, who are invested with the special gifts of grace, make up the ecclesiastical hierarchy.

⁴ V. Lossky, *Predanie i predania* (Tradition and Traditions), JMP, 1970, No. 4, p. 67.

⁵ V. Lossky, *O tretiem svoistve Tserkvi* (About the Church's Third Note), JMP, 1968, No. 8, p. 73.

BOOKS AND PUBLICATIONS

LITURGICON

Published by the Moscow Patriarchate
Moscow, 1977

The Publishing Department of the Moscow Patriarchate brought out in 1978 a second edition of the service book for the clergy—the Liturgicon.

The Liturgicon has come out in two volumes, which makes it different from the synodal editions and the Liturgicon published in 1958 by the Moscow Patriarchate.

Volume I contains the order of service for Vespers, Matins and the Divine Liturgy of St. John Chrysostom; thanksgiving prayers after Holy Communion, dismissals for the feasts and for every day of the week, the menologion, prokymena and alleluia verses, some canticles and prayers from the Pentecostarion, occasional offices, short rubrics for Vespers, Matins and All-Night Vigil, and the office for the blessing of *kolivo*.

Unlike the menologion in the previous editions of the Liturgicon, the present one includes not only the feasts and the names of the saints, but also the dates of the saints' demises; daily prokymena for Matins and Liturgies and Communion Verses are left out, but the prokymena for Matins, doxologies and introductory phrases of the 9th canticle of the canon, for the Twelve Great Feasts are included.

Included also are prayers for the blessing of the fruits of the earth on the Feast of the Transfiguration of the Lord.

Canticles and prayers from the Pentecostarion are complemented by prayers for the blessing and breaking of the *Artos*.

Services for the ailing; for travellers; for supplication of any kind, for the invocation of help, for the gift of grace of the Holy Spirit at the beginning of any good work; thanksgiving upon prayers granted and for all God's benevolences are taken from the Prayer Book for Priests—from the occasional offices.

The brief rubric for Vespers, Matins and All-Night Vigil is cited from the Liturgicon published in Kiev in 1907.

Volume II of the Liturgicon contains the Divine Liturgies of St. Basil the Great and of the Presanctified Gifts, prayers, and canticles from the Triodion, the blessing of *kutiya* in memory of the dead, the office of the Liturgy for the Dead (for weekdays) and the instructions for the clergy.

It also includes "The Rule for those preparing themselves to officiate and for those desiring to partake of the Holy Gifts of the Body and Blood of our Lord Jesus Christ".

For convenience's sake it is supplemented by the texts of the Compline, the canon for Holy

Communion, the prayers before Holy Communion, the ancient prayers of St. Ambrose of Milan, entitled "The Rule for those preparing to celebrate Divine Liturgy".

In the canticles from the Triodion there are verses sung at the Great Compline, prokymena for Matins and Liturgies for the Sundays and weekdays preceding Lent, and throughout Lent. The service for Palm Sunday includes the Prayer for the Blessing of the Palms. Dismissals for Palm Sunday evening and for Maundy Thursday, Good Friday and Holy Saturday are included.

The services and offices in the Liturgicon (in Church Slavonic) were copied from the synodal edition of 1903 by phototype, while the additions (both in Church Slavonic and Russian) are set in ordinary type.

Volume I of the Liturgicon covers pp. 1-352 and Volume II—pp. 353-608.

Both the volumes are the usual pocket size of the synodal editions of the service books. An eight-pointed cross of the traditional old Russian design is stamped on the covers and the word Liturgicon and the numbers I or II on the backs of the volumes. The design of the title page has been copied from the synodal edition of 1903 (the one mentioned above).

The Liturgicon has been prepared by members of the editorial board of *The Journal of the Moscow Patriarchate* and of the Publishing Department of the Moscow Patriarchate, under the general supervision of Archbishop Pitirim of Volokolamsk, Editor-in-Chief and Head of the Publishing Department.

VALENTINA SHISHKINA

A MANUAL FOR CHURCHMEN, VOL. I

Moscow Patriarchate Publication
Moscow, 1977, 768 pp.

With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, the Publishing Department of the Moscow Patriarchate has brought out the first volume of "A Manual for Churchmen".

The book begins with a short preface in which the editors explain that the present publication is based on the works of the early fathers of the Church, Russian theologians and authors of religious works, the instructions of the Supreme Church Authority of the Russian Orthodox Church, and the teaching experience of her theological schools.

In the Russian edition printed in No. 1, 1979

The main duty of every clergyman is the act of prayer (1 Thess. 5. 17-18). The Orthodox divine service, majestic and permeated through and through with spiritual meaning, is nothing else but a prayer to God expressed through words and motions. It is quite natural that the first volume of this publication is devoted to liturgical practice.

The Orthodox Church has established rules for private and public prayer. The ones that are followed in public divine service are called the Church Rule. Thanks to the Rule dictating the pattern of divine service, services have kept the meaning and spirit of Christian divine service pure and unaltered since apostolic times.

The preface indicates a direct connection between divine service and theology as that between "the law of prayer" and "the law of faith". The aims of liturgical theology are virtually fathomless. No research can totally comprehend the entire depth and grace-bestowing power of divine service, for it combines the temporary and transitory with the timeless and ever-world. But it is exactly because of this that one should strive towards obtaining a deeper knowledge of divine service in order to partake of its grace-bestowing and spiritual goodness. Orthodox service, both within a single session and a whole cycle—of 24 hours, a week or a year—promotes the ascent of a human soul towards God. It helps to reveal the true power of love for the Church and the individual piety of a believer.

That is why the compilers of the first volume of "A Manual for Churchmen" have set themselves the following goals—to render the standing practice of Orthodox service more readily legible and to encourage the correct observance of the Church Rule. The book does not claim to be a full and comprehensive review of liturgies in its present form, since its purpose is to supply practical guidance to clergymen and church servers.

In accordance with what was said above, the first volume of "A Manual for Churchmen" deals mainly with the Rule for conjoining divine services, the order of All-Night Vigil, Divine Liturgies of St. John Chrysostom and St. Basil the Great, and the Liturgy of the Presanctified Gifts of St. Gregory the Great (section VI, p. 290-314), supplemented by instructions for priests and deacons at hierachal services and also with a detailed analysis of the place and role of divine service in the life of the Orthodox Church.

The book cites passages from the Holy Fathers' writings and those of Patriarchs Aleksiy and Pimen chosen to suit the subject-matter of the volume.

The book has been published under the general editorship of Archbishop Pitirim of Volokolamsk. Head of the Publishing Department and professor at the Moscow Theological Academy.

GERMAN TROITSKY,
Candidate of Theology

PERESTOROGA

The first anti-Unia work of the beginning of the 17th century

The Lublin Union of 1569 paved the way for the invasion of the Ukraine by the Polish nobility, and raised hopes for the subjection of Orthodoxy in the Ukraine and Byelorussia. The Unia contrived to sever the historical unity of the Ukrainian and Byelorussian peoples with the Russian people of the same faith.

The Brest-Litovsk Union of 1596 was even more aggressive in its prosecution of the "schism". The Orthodox Faith was not protected by Polish laws. Orthodox churches and monasteries were being converted into the Uniate Church one after the other. The Unia was promulgated by fire and sword.

But the increasingly severe pressure from the Uniates was counterbalanced by the staunch resistance of Orthodox believers equally gathering momentum. The popular struggle against the Brest-Litovsk Union engendered anti-Uniate literature in the Ukraine and Byelorussia.

"Perestoroga" was the first anti-Unia literary work of distinction, written at the beginning of the 17th century. This work deserves closer examination since works of this kind helped the Ukrainian people preserve their national cultural traditions and keep intact their unity with their Russian brothers.

A manuscript copy of "Perestoroga" was found at the end of the last century in the archives of the Lvov stauroregion. The copy was both anonymous and undated. D. Zubritsky, a Lvov historian, observed that "Perestoroga" was written "by a Lvov priest who attended the Brest Council". The Russian scholar, A. Popov, followed up this hypothesis and even gave the name of the priest, Voznesensky. But it was our contemporary researcher, P. Yaryomenko, who produced cogent and apparently conclusive evidence that the work in question was written by the Lvov fraternity priest, Andrei Voznesensky (P. K. Yaryomenko, "Perestoroga". Kiev, 1963).

The reason for the writing of this work is explained by the first words of the title: "Perestoroga (A Warning), much needed by the children of the Holy Eastern Catholic Churches in their troubled times..."

The author of "Perestoroga" as a true patriot was concerned with his country's plight. He turned to the glorious past of his motherland, hoping thereby to throw some light on the origins of the people's adverse fortune in his time. Reflecting on the enthralment of the Ukraine, he wrote: "The Russian people were greatly harmed by their failure to found and develop public schools and sciences, for if they had developed sciences their ignorance would not have ruined them." Rus used to be united and powerful, and, having adopted the Orthodox Faith from Byzantium, fine churches and monasteries promptly sprang up all over the country. But Russian princes neglected the main thing—"they did not found public schools". That is why their descendants, "ungraced by education", cared most about retaining power

The author of this article (In the Russian edition printed in No. 11, 1978.) Archpriest Dr. Yuriy Protsyuk, died in the Lord on January 17, 1979.

and their rich principalities, their unity torn asunder by infernecine strifes—"some stayed here, while others settled down in the northern parts of the country, thus able to hold on to their domains longer".

Covetous foreign invaders wrought havoc upon divided Rus, assisted by Russian princes themselves who in their fratricidal feuds not only themselves "lusted for power, wrenching it from one another", but also invited "foreign neighbours" to help them.

Blaming the old Russian princes for neglecting the development of public schools, the author of "Perestoroga" tried to promulgate this development in his time. He rebuked his contemporary Ukrainian sovereigns for their spiteful indifference in these matters. Among the Ukrainian nobility of his time, Prince Konstantin of Ostrog, an eminent figure in the Ukrainian culture of the 16th century, was the only staunch advocate of the Ukrainian national school, the majority yielding readily to Polonization, willingly adopting Latin-Polish culture.

"Perestoroga" proceeds with the story of how the Polish nobility conquered the Ukraine and ravaged Orthodox churches. The destruction and banning from use of cultural values were popular weapons in the struggle against Orthodoxy. "Slavonic books are to be found," wrote Andrei Voznesensky, "locked in great crypts, never to see the light of day again; also in Lvov Dominican monks have a great crypt full of our Slavonic edifying books captured on defeating the Russian people."

The author comments also on the degeneration of the Russian nobility: "The Poles took over the Russian lands, making friends with, and marrying their princely daughters to Russians, and through them inculcating their own fanciful customs and learning... and thus, little by little, they used their learning to push the Russian nobility towards the Roman faith so that the offspring of Russian princes exchanged the Orthodox Faith for the Roman and altered their family and Christian names as though they had nothing to do with their pious forefathers." The author regarded the disgraceful conduct of the Ukrainian Orthodox nobility, who had forgotten the faith of their ancestors, as a result of neglecting the national school and national education based on their own national traditions.

He describes also the decline of ecclesiastical life in the Ukraine, resulting from the low cultural level of the pastors of the Church. But the main blame rested on those in power, that is the Orthodox nobility who, wielding both secular and ecclesiastical authority, neglected to educate worthy rulers of the Church. The nobility, "proud of their Orthodoxy", was, however, unable to nominate pious and enlightened men, versed in religious affairs, to the highest offices in the Church. The bishoprics and throne of the Kiev Metropolitanate were occupied by "lazy and wicked" hierarchs concerned with purely worldly matters, rather than by "fine and efficient" servants of God. That is why "the entire religion was reduced to conceited arrogance".

The author of "Perestoroga" realistically portrays the deterioration of the Church in the Ukraine in his time, diagnosing an epidemic of "foreign faiths" among the nobility, that is,

conversion not only to Catholicism but also to various Protestant sects.

Prince Konstantin of Ostrog's multifarious and useful activities shone forth all the more brightly against the background of this deplorable picture. The author of "Perestoroga" laid special emphasis on the enlightening role of Ostrog academy. "Thanks to which," he wrote, "our Orthodoxy started shining like the sun; learned people appeared in the Church of God; teachers and builders of God's Church and printed books started to multiply." Konstantin of Ostrog himself set an example of faithful service to the Church and Motherland.

The second part of the work contains a portrait of Bishop Kirill (Terletsky) of Lutsk. Denouncing him and other bishops with the Metropolitan of Kiev at the head, the author reveals to the reader the most disgraceful crime committed by the majority of the hierarchs of his time—the secret preparation of the Brest-Litovsk Union with Kirill Terletsky, according to the author, in the lead.

The exposure in "Perestoroga" of the apostate bishops, who had renounced the Orthodox Faith, is supplemented by evidence that the Brest-Litovsk Union was the result of insidious scheming on the part of those representatives of the Orthodox episcopate who, through self-interest, had abandoned the faith of their forefathers. Kirill Terletsky, who, according to the author, led the campaign, appears in the book in the company of the other champion of the Unia, Bishop Ipatiy (Potsei) of Vladimir and Brest, a person weak in faith, perfidious and hypocritical.

"Perestoroga" cites numerous instances of deception on the part of the apostate hierarchs who kept the conclusion of the Unia secret from the people. Particularly shameful was the fiddling with the "membranes" as the blank forms with the signatures of the bishops were called, filling them in, Kirill Terletsky arbitrarily compiled a declaration of the Unia and submitted it to the Polish king for approbation. Having struck an agreement between the two of them and written on the "membranes" the declaration of the Unia on behalf of the entire episcopate of the bishops of Lutsk and of Vladimir and Brest, sought the cooperation of the Roman bishop of Lutsk, Bernard Matseyevsky. The latter brought their case to the king's attention; the king promised the two Orthodox bishops that he would hasten the conclusion of the Unia.

Then the author of "Perestoroga" proceeds with the story of how the Unia was "legalized". After the Brest Council two delegations were despatched hastily to Warsaw: one from the Uniates, headed by the Jesuit, Peter Skarga, and the other from the Orthodox. The Uniates hurried to break the news of the conclusion of the Unia while the Orthodox party was going to demand its banning and to ask King Sigismund III to dismiss the apostate bishops from their posts in the Church because the Orthodox believers "do not want to have them as their pastors and appeal to the king to appoint another metropolitan and other bishops in accordance with the rights and freedoms guaranteed to them in his oath". The king, however, granted full power to the Uniates.

With deep anguish on account of his enslaved people, the author cites instances of gross insult

their national and religious feelings. People in the dioceses of Bishops Ipatiy Potsei and Kirill Terletsky suffered the most terrible persecutions. The most hideous methods used by Catholics and Uniates to crush the resistance of the Orthodox are described by the author as a war against the Church of God.

The author grieves over the abuse suffered by members of the urban Orthodox fraternities and common Orthodox clergy, who were fervent proponents of the old traditional faith. "Priests were forced to accept the Unia," "Perestoroga" claims, "and those who would not succumb were defamed, bound or tortured, others were persecuted, beaten to death, drowned or killed in some other way; local churches were closed down at the authority of the hetman."

The polemist is specially concerned with the suffering that befell the unsubmissive middle-class who hated the Unia as an alien faith of nobility.

The author describes the ecclesiastical and social activities of the Vilna Orthodox fraternity as an example of true patriotism and unshakable faith. They were not intimidated by persecutors. "And the more were they molested and persecuted, the greater proved the power of God in taining them, while the fraternity multiplied

The school expanded, and many learned people and wise statesmen have come out of it. Thus they are maturing and gaining strength, amidst the wolves, unharmed." Addressing the persecuted people, Father Andrei Vozensky quotes from Holy Scripture: *Fear not, ye flock; for it is your Father's good pleasure to give you the kingdom* (Lk. 12. 32). This was a passionate call to fight to the death against the enemies of the Ukrainian and Byelorussian peoples. This call could not fail to prompt a most fervent response in the hearts of the enslaved unvanquished people. For at that time upon a correct solution of the ecclesiastical problem all others depended not only the political situation of the nation but its very existence.

The third part of "Perestoroga" deals with the trial of Nicephorus, the great Protosynkellos of Constantinople Church, at the 1597 Sejm. He was sent to Ostrog as Exarch of the Constantinople Patriarch, at the request of the Lvov fraternity and Prince Konstantin of Ostrog, to tend to the affairs of the Western-Russian Church. He was the senior hierarch at the 1596 Orthodox Brest Council which denounced the decisions of the earlier Uniate Brest Council. At the 1597 Sejm, thanks to Konstantin of Ostrog's fervent intercession, he was acquitted, but later was illegally confined and died in prison. Accusers accused Nicephorus of the audacity to introduce changes into Rzeczpospolita, to interfere with the holy treaty and attempt to dislodge the metropolitan and bishops from their seats. And although it was clear that the protosynkellos was not guilty, the apostate bishops did their best "to make him look as a traitor". The author of "Perestoroga" describes Nicephorus as a martyr for the right cause. He fell victim to the Uniates' criminal intriguing. His courage and determination in matters of faith are worthy of emulation.

The account of the Sejm trial includes a remarkable speech by the Kiev Voivode, Prince Konstantin of Ostrog. He reminds the king that

he is descended from the old Russian princes, which is why he retains the Orthodox Faith. Now, he says, the enemies have set out against the Orthodox Church and personally against him, seeing that he stands, staunch and unwavering, by his holy faith. Konstantin of Ostrog, both on his own behalf and on behalf of all the ill-treated Orthodox community of the Ukraine, accuses the king: "And you, Your Majesty, watching the outrage and the violation of our rights, care not to keep your oath with which you pledged not to suppress our rights but to increase and multiply them."

In conclusion of his speech Prince of Ostrog urges "the king to make up his mind and harken to sound advice". He declares that if the protosynkellos is condemned unjustly, he, the prince, will claim retribution on the Lord's Judgement Day for his innocent blood.

The fourth part of "Perestoroga" conveys the author's sincere sympathy for the Orthodox priests who were persecuted by the Uniates and subjected to torture for the right understanding and honest fulfilment of their duty as pastors.

The author relates one of the many tragic episodes of that turbulent epoch—the death of Father Stefan Dobryansky, Rector of the Church of the Saviour near Lutsk, which caused a sensation among his contemporaries. He did not submit to the Uniates, and the Orthodox "community of the town followed him and lived in piety under his guidance". The Uniate bishop, Kirill Terletsky of Lutsk, could not stand the Orthodox priest who impeded the propagation of the Unia in the diocese. He sought opportunity to get rid of him. When Father Stefan Dobryansky came to Lutsk one day on some private business, Kirill Terletsky's servants "caught him and, taking him outside the town, drowned him". Nikolai Dobryansky, the late priest's brother, brought legal action against Kirill Terletsky, but the bishop did not come to the trial. The case was handed over to the Sejm court only to be sabotaged there.

To give another example of the cooperation between the organizers of the Brest-Litovsk Union and the king and the Polish authorities in defiance of the demands of the Orthodox Ukrainians and Byelorussians, the author of "Perestoroga" draws a vivid picture of the adversaries of the Orthodox Faith sabotaging the Sejm trial over Ipatiy Potsei and Kirill Terletsky to strip them both of their bishoprics as traitors to the Orthodox Faith. The account of the trial begins with Ipatiy Potsei's long speech addressed to the king, the bishop "complaining" about his flock's offensive indifference to him. As one of the Unia's initiators, he is trying to vindicate himself and his accomplices who allegedly introduced nothing new by concluding the Unia, merely reinstating "the Florentine union decreed long ago, and pledging obedience" to the highest pastor, the Bishop of Rome.

This speech is followed by the speech of a member of the Lvov fraternity, and we can watch an incisive verbal duel between the Uniate Ipatiy Potsei and the Lvov Orthodox fraternity. The Orthodox priest's speech exposes the apostate bishop.

Defending the measures taken by the Orthodox patriarchs to rid the Church of unworthy pastors and to confirm the rights and duties of ecclesiastic

tical fraternities, the author of "Perestoroga" destroys the main argument of the Uniate bishops concerning the importance of the Unia: the Orthodox Ukrainians and Byelorussians have no need for the science or culture of the Catholic West, they have got a vast treasury of literature and learning of their own to draw upon. And whatever excuses the apostate bishops might try to find for their treason to Orthodoxy in an attempt to hide themselves from the people's wrath, "the axe has already touched the roots of the tree, the gardener will not be able to persuade his master to waste manure to let the fruitless tree survive till the next year; its hour has come". Thus the criminal archpastors proved to be "fruitless", says the author, and they are to be weeded from the Church garden and cast away. They are responsible for many crimes against the Church and "became traitors" to avoid retribution. That has proved to be the reason why the Brest-Litovsk Union was needed by those who "favouring this agreement, fled from the patriarch to the pope", forcing others to follow their example.

The Lvov priest, exposing the founders of the Unia, shows why it had been founded. He regards the Brest-Litovsk Union as the work of Satan and cites a number of anti-Uniate folklores to show how God punishes Uniates and to reveal the true pernicious nature of the Unia to the Orthodox.

The author of "Perestoroga" comes up with the most scathing criticism of Ipatiy Potsei's arguments which he very often put forward in his works. The organizers of the Brest-Litovsk Union, the author contends, seek in vain for a canonical justification of it, by referring to the 1439 Council of Florence where allegedly an agreement was reached between the Byzantine Patriarch and the Pope, for "that unagreed agreement has fallen to pieces". Conclusion: the same infamous end awaits the Brest-Litovsk Union, which is not only unacceptable to men but to God Himself.

The affirmation of the Catholics and Uniates that the Bishop of Rome inherits the supreme authority in the Church of Christ is convincingly refuted: "He who wants to stare straight at the sun with his eyes, will lose the clearness of sight he used to have."

From the Orthodox priest's speech the author proceeds with a theological discussion apropos of the Unia. This shows the great importance attached by Father Andrei Voznesensky to the defence of the Orthodox Faith. With deep concern the author draws his compatriots' attention to the dangerous enemy who, confident of the king's support and encouraged by Jesuits, speaks against the Orthodox. His pressure is persistent and his methods insidious. The enemy is trying to undermine the national cultural and religious traditions, aiming at the denationalization, Polonization and Catholicization of the Ukrainian and Byelorussian peoples. "And so they are waging war against the Church up to this day," says the author.

He firmly defends the principle of the early Christian democracy in the organization of ecclesiastical life. Cogently criticizing deviations from the Gospel and apostolic principles, the author of "Perestoroga" specifies the distinctive features of the "true" Church, that is Orthodoxy.

He regards the dependent position of the Orthodox Church as a trial sent through Divine Grace to test the strength of faith of the "sheep dwelling amidst "wolves". So the Vilna Orthodox fraternity wins the highest praise for it "cannot be turned away from the Orthodox Faith by either fire or sword". Its members are "learned, worthy, patient and humble in their wisdom", holding in their hands "a spiritual sword" for the defence of Orthodoxy. The Vilna fraternity's struggle against Ipatiy Potsei, won by the fraternity, deserves the highest approbation.

"So do not harken to those trouble-makers", the author of "Perestoroga" admonishes his compatriots, "who do not use the Word of God but fight the Holy Faith with a sword. Avoid them, shun them, for it is not Christ's faith which our adversaries uphold." This final call inspired by patriotic fervour, shows both his uncompromising antagonism to the Uniate propaganda reinforced by violence and his strong conviction that the people will not succumb to force and will defend the faith of their fathers.

Thus "Perestoroga" was not merely a declaration of its author's patriotic ideals. It stimulated public opinion in the popular struggle for the liberation of the Ukrainian and Byelorussian peoples against their spiritual enslavement. The lasting impact of "Perestoroga" was demonstrated later, too, in the period of the struggle for the final abolition of the Unia in West Ukraine and reunion with the Russian Orthodox Church in the interests of the entire Ukrainian nation.

Archpriest Dr. YURIY PROTSYUK

OUR TIME

**From the ecumenical legacy of
J. L. Hromadka by Milan Salajka**

Prague, 1978

To this day the Christian world and ecumenism continues to feel the influence of the theological heritage and personal example of Dr. Joseph Hromadka, Dean of the Prague Communist Evangelical Theological Faculty, former President of the Christian Peace Conference and winner of the International Lenin Prize "For the Promotion of Peace among Nations". Many theologians were reared on his works and many Christians inspired in their own service to peace and striving for justice by his example. His theological thought attracts the interest of Eastern and Western theologians of different confessions and remains wholly relevant to the mission of the Church in today's changing world and complex public life. Joseph Hromadka was a convinced Christian and socialist.

In the 1920s, when the Western world embarked on its "crusade" against the ideas and achievements of the Great October Socialist Revolution and the young Soviet Republic employing for this purpose theologians of various confessions, Hromadka fully understood the depth of the radical humanism and the historical significance of this greatest event in the history of mankind. He did not of course reach this

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point of view immediately, but once he became convinced of its veracity he never abandoned it. Hromadka also understood and accepted without hesitation the socialist revolution in Czechoslovakia in 1948. At that time he appealed to the Christians of his country to have the courage to look the new reality in the face, to come to terms with new events and new historical changes. He profoundly believed that these changes were the handiwork of Providence, the Lord Himself, Who governs the world and its history (*Role je tento svet*, Prague, 1964.—Collection published on the occasion of Joseph Hromadka's 75th birthday, p. 84). Hromadka even expressed these ideas in his address to the First Assembly of the World Council of Churches in Amsterdam in 1948. Inspired by his belief, he and other theologians from the socialist countries together with certain progressive Western theologians founded the Christian Peace Conference in 1958.

For the 20th anniversary of the Christian Peace Conference and the 5th All Christian Peace Assembly, the Czech Ecumenical Council of Churches has published in English, and the ecumenical section of the John Huss Theological Faculty in Czech, a book by the dean of the faculty, the Rev. Prof. Milan Salajka, entitled *Our Time* (from the ecumenical legacy of L. Hromadka). The book summarizes the basic ideas and views of Prof. Hromadka, which have been systematized and elaborated into ten chapters by the Rev. Milan Salajka.

In Chapter 1, "The Church at the Crossroads", the author states that Prof. Hromadka was concerned with the question of the aim in life of ordinary Christians in the so-called Christian countries. He held that the Church and the Christian faith have become isolated today, and the reason for this he saw in the connection between Christianity in these countries with the bourgeois mentality. He wrote that the basic feature of Christ's Church was her freedom in God. However, the characteristic feature of the modern Churches, the Churches of these times of change, is their lack of freedom. "It is a painful reality if the members of the Church want to be the guardians of old already overcome social and political organisms". At best such Christians are ultimately forced to admit that they were "only a religious supplement to a society which was created and driven by other interests and ideas". Hromadka maintains that the Churches do not stop and look and do not comprehend the fall of such supports, they fall into the danger of their own destruction.

In Chapter 2, "The Crisis of Christian Ideology", Hromadka interprets Christianity not only as an ideology identical with culture, as a collection of doctrines, but, first and foremost, as a spiritual phenomenon, of special and exceptional significance. Hromadka is convinced that man can only become a Christian on the basis of his personal contact with God through Christ. Throughout history, he writes, theology and the church have operated with the concepts "Christian society", "Christian culture", "Christian order", "Christian state", in other words, "Christian civilization". Hromadka refuses to accept these concepts. In his view, for the Church to be tied to the state is a mark of a period of Church bondage (which he terms "Constantinism").

The end of this period was ushered in by the Great October Socialist Revolution, which depolitized the Church.

Chapter 3 is entitled "The Task of Spiritual Regeneration". The characteristic feature of Dr. Hromadka's confession is his conviction that faith enables man to face the future with unlimited joy and yearns for it, because only the Gospel teaches us to understand the world and man in their true interconnectedness, and to grasp our responsibility and predestined role in the world. This leads him to the conclusion that the Christian must understand his place in the world and the true essence of all revolutionary changes in society and politics, in science and technology.

In Chapter 4, "A Christian's Look into History", Hromadka stresses that the Christian lives through God's actions in history. Divine Revelation, of which the Old and New Testaments give witness, is, in his view, a reflection of these actions. Hromadka believes that Revelation serves to fix the history of God and man. The Gospel forms history.

Chapter 5 is "The Shaking-Up of the Old Social Order and the Building of New Orders" and Chapter 6 is on "Socialism as a Revolutionary, Historical Reality". The old great monarchies have fallen. The Great October Socialist Revolution has pointed the way to the social and cultural development of many nations in Europe, Asia and other continents. Hromadka writes that the 1930s showed the West to be incapable of carrying out its humanitarian duty of achieving peace and strengthening international security. This brought Europe to the brink of ruin. Hromadka saw the Soviet Union's victory over fascism as the beginning of the active penetration of socialism into world history.

In Chapter 7, "The Class Struggle and Its Ideological Expression", the author convincingly shows that it was clear to Hromadka that "in the last hundred years Marxism brought an unusual dynamic into history and achieved its goals much more effectively than any other movement". The Christian, in Hromadka's view, should look at the teaching and practice of socialism with the outlook of faith in Jesus Christ. He shows that the Gospel and the faith of its witnesses lies on a different plane than ideology and the construction of a new society but that the former and the latter are mutually complementary and not exclusive. Hromadka is convinced that a witness to the Gospel cannot participate in the anti-socialist crusade and cannot undermine or weaken the construction of the new society.

Chapter 8 is entitled "Encountering Over the Question of Man" and Chapter 9 is entitled "A Step Towards the World". The author illustrates Hromadka's unflinching belief that the Gospel transcends the limits of human essence and embraces the entire objective and cosmic world. By dying for us on the Cross, Christ united the heavenly and the earthly and showed us how men should relate to one another, and how the world should look.

Faith, as Hromadka emphasizes, belongs to a different spiritual dimension than the world and its order. But the members of the Church bring into the Church the influence of this world, with all its beauty and shortcomings. They bring

this into the churches, to the sanctuaries. And the Church bears the responsibility for the world's shortcomings, for man, who inhabits the world. We should study the problems of the world, and think about them untiringly, boldly struggle for a better reality and reach decisions on all this world's problems, including political ones.

In Chapter 10, "Motives for Partiality in Justice and Peace", Prof. Salajka shows how Hromadka was always careful to make his position on modern questions, including all world conflicts and liberation movements as clear and unambiguous as possible. He was unable to come to terms with Christians' occasional insensitivity to the demands of modern history, and, still worse, their frequent failure to understand, or completely ignore, the meaning of this history.

Still relevant today is Hromadka's assertion that working for peace today means an effort to create a just international order. "We are in the age when only after firm, social, moral, and political foundations are laid can peace be in reality pursued... so can it be even yet a question for the Christian where he is to stand?"

With this question Prof. Salajka concludes his monograph on Dr. Hromadka. He himself does

not attempt to answer the question set in the book, letting Dr. Hromadka's own life answer it. This life was a shining example of service to the Word and to peace.

The book gives a serious evaluation of Prof. Hromadka's peacemaking, which is based on his theological views and concepts. By analyzing more than twenty works and innumerable articles by Hromadka, Prof. Salajka convincingly illustrates the significance for modern Christians of Hromadka's writings on problems of Christian peacemaking. Depending on their own particular confessions, Christians may or may not share Hromadka's theological conceptions, but they cannot turn a deaf ear to his appeal to Christians to protect peace with all the resources at their disposal, and to harness their peace-oriented efforts towards this sacred objective with those who *have not the law*, in the words of the Apostle, *do by nature the things contained in the law* (Rom. 2. 14). Peace is one for us all, and it is indivisible.

Hegumen IOSIF PUSTOUTOV
Representative of the Russian Orthodox Church
at the Christian Peace Conference in Prague

Enrolment in the Theological Schools of the Moscow Patriarchate

The enrolment rules to the theological schools are published in the Russian edition of the JMP, No. 4, 1979.

The theological schools train men for the priesthood and other workers of the Russian Orthodox Church.

The men from the age of 18 to 35, with secondary education, can enter the theological seminaries (secondary education).

Those who desire to enter the higher educational institutions — the theological academies (men up to the age of 50) — must have a complete knowledge of the seminary course. The study course is 4 years in both the seminary and the academy.

There is a department of extramural (correspondence) courses at the Moscow Theological Academy and Seminary for priests and deacons serving in parishes of the Russian Orthodox Church.

Those enrolling in the theological schools, just as candidates for ordination, must meet the requirements of the canons and decisions of the Russian Orthodox Church.

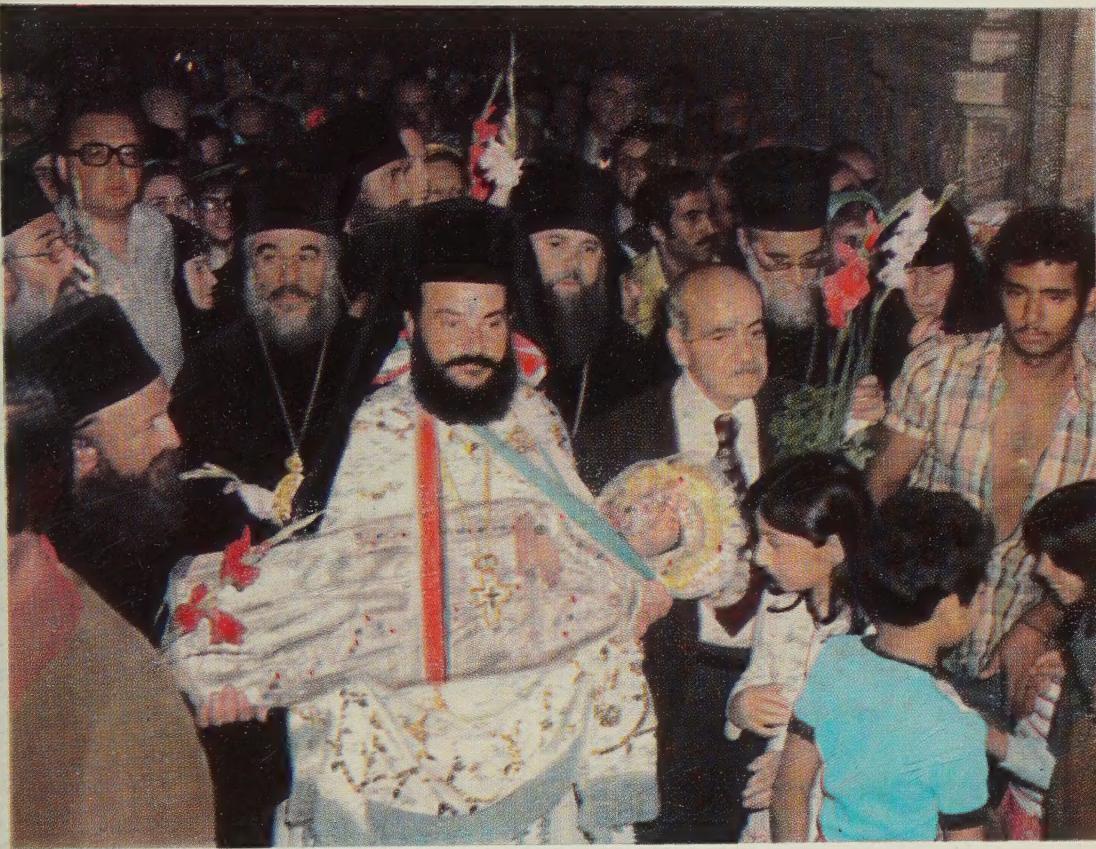
The addresses of the theological academies and seminaries are:

1. Moscow Theological Academy and Seminary — The Trinity-St. Sergiy Lavra, Zagorsk, 141300, Moscow Region, USSR.

2. Leningrad Theological Academy and Seminary — 17 Obvodny Kanal, Leningrad, 193167, USSR.

3. Odessa Theological Seminary — 4 Mayachny Pereulok, Odessa, 170038, USSR.





The Litany — the translation of the Holy Epitaphion, — is held in the Holy City annually in August with the participation of hierarchs and clerics of the Jerusalem Church as well as the head and members of the Russian Orthodox Mission in Jerusalem, August, 1978.

Bottom: His Beatitude Patriarch Benedictos of Jerusalem, hierarchs and clerics of the Jerusalem Church at the reception given on the name-day of His Holiness Patriarch Pimen by the Russian Orthodox Mission in Jerusalem on September 10, 1978



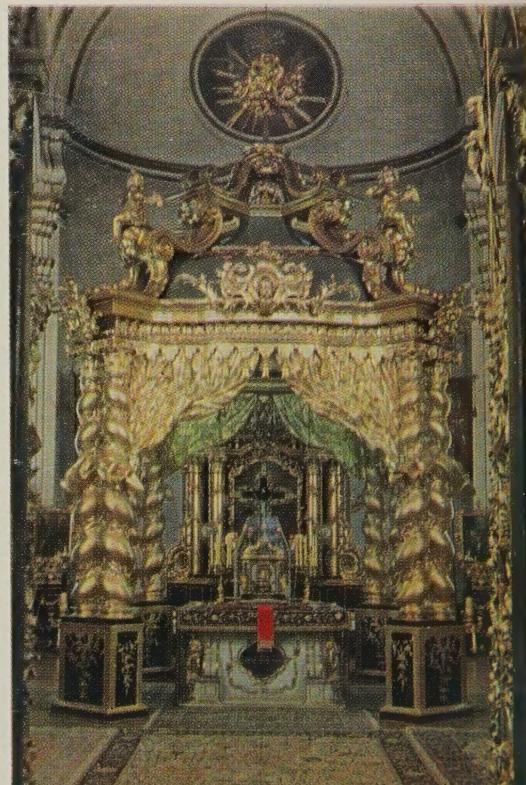


His Beatitude Chrysostomos, Archbishop of Cyprus, and his suite, Metropolitan Nikodim of Leningrad and Novgorod, hierarchs and clerics of the Russian Orthodox Church in the Leningrad residence of His Eminence on the day of presenting the diploma of the honorary member of the Leningrad Theological Academy to His Beatitude.

(see p. 8)

Bottom: right — the holy altar and its baldachin in the sanctuary of the Leningrad Cathedral Church of St. Nicholas and the Epiphany; left — the main sanctuary of the Holy Trinity Cathedral of the St. Aleksandr Nevsky Lavra in Leningrad

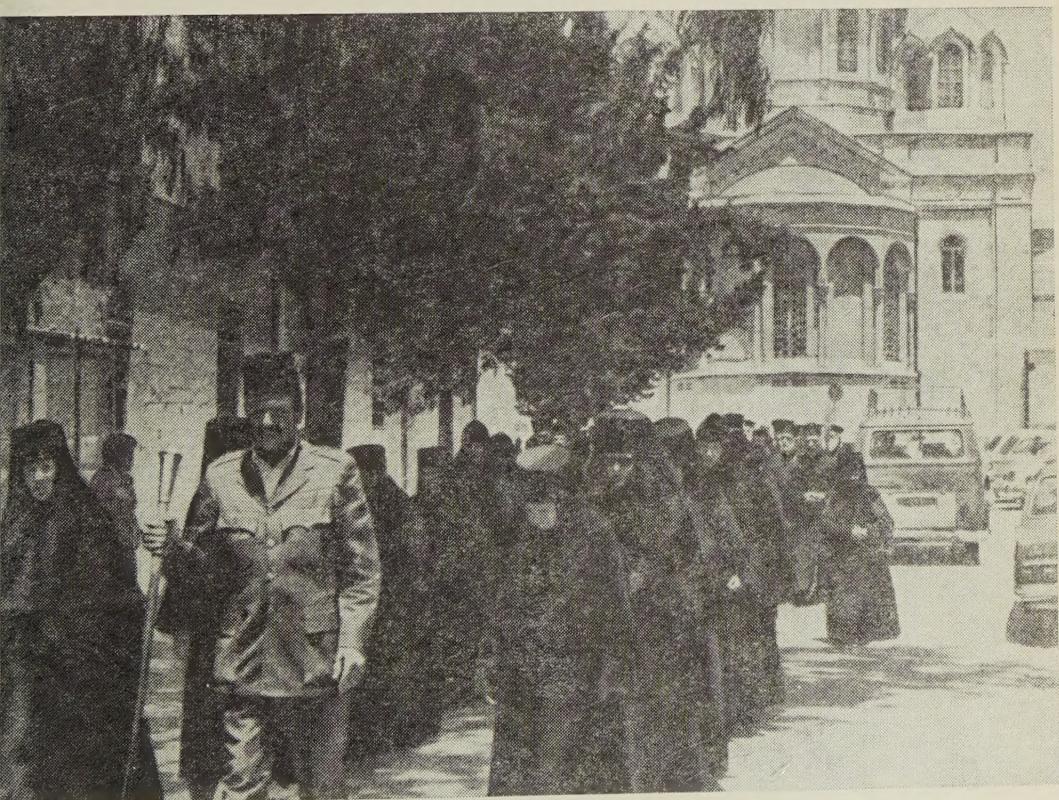
(see p. 8)





Archbishop Konstantinos of Kiriakoupolis (left), hierarchs and clerics of the Jerusalem Church and Archimandrite Nikolai (second from the right) after Divine Liturgy in the Holy Trinity Cathedral of the Russian Orthodox Mission in Jerusalem, September 10, 1978

(see p. 8)



After the Liturgy, the festal procession proceeding from the Holy Trinity Cathedral to the Mission House

(see p. 8)

